

K
POPISH TYRANNY AND CRUELTY
EXEMPLIFIED AND DISPLAYED

IN THE

HISTORY
OF THE
FRENCH MARTYRS,

At the TIME of the REFORMATION,

ABRIDGED:

CONTAINING AN AUTHENTIC

A C C O U N T

OF

Above TWO HUNDRED PROTESTANTS, who suffered
Death for the GOSPEL in the several
PROVINCES of FRANCE,

And published as a proper and seasonable Caveat to the
Protestants of GREAT-BRITAIN.

Slain for the Word of GOD, and for the Testimony which they
held. Rev. vi. 9.

These all died in FAITH. Heb. xi. 13.

Received up into GLORY. 1 Tim. iii. 16.

Translated from the FRENCH by
The Rev. ABRAHAM MADDOCK,
Of CREATON, NORTHAMPTONSHIRE,
Author of the *Letter to the Rev. Mr. Browne, on the*
Downfal of Antichrist.

L O N D O N:

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T O T H E
R E A D E R.

THE Public is here presented with an Abridgement of the History of the *French Martyrs*, translated from that Language. The Author of this Abridgement is unknown to us at this Day: All we can learn from the History he published is, that he was *Minister* of the Church of the *Walloons*, at the *Hague*, for it was there he preached the Sermon he prefixed, by Way of Preface, to his Work. He seems to have been a Man warm with the Love of GOD, zealous for the Gospel of JESUS, earnest for the Souls of his Brethren, and solicitous for their everlasting Happiness; and to have been a Frenchman by Nation; as may be gathered from his Sermon, from his introductory Address to his Brethren, and from his Observations and Remarks throughout the Work, and also by his being the Pastor of a French Church. He was likewise a Person of some Eminence in the World, both as a learned Man and as a Christian; as we may conclude from the Permission given him to dedicate his abridged History to his Serene Highness, the Elector of Brandenburg, whom he celebrates for a Lover of Christianity, and a Protector of the Servants of CHRIST.

The Time when he wrote this Abridgement appears to be about the Year 1684; for it was printed at Amsterdam in that Year: And it should seem to be near the Close of it, as the Sermon was preached at his Church, at the Hague, on the seventh of November;

although it is probable it might be the *November* in the Year preceding the Publication of his Work. He speaks of a Persecution then kindled anew in *France*, and raging at that Time against the Professors of the Gospel. This Persecution was preparatory to the *Revocation of the Edict of NANTES*, that was brought about the next Year; for *that Edict* was repealed by *Lewis XIV.* on *Thursday*, the 18th of *October*, and registered by the *Parliament of Paris* on the *Monday* following, viz. the 22d of *October*, 1685.

A Work of this Sort then seemed to him to be very necessary. The History of the *French* Martyrs, like that of our *English* Martyrs, being very voluminous; and the Bulk of Professors, as well then as now, and in every Age, being *lukewarm*, and too easy a Prey for their Enemies; he, to fortify them against the impending Persecution, thought no Means more probable, to attain that End, than to relate to them the *noble* and *heroic* Acts of their *Fathers*, which they performed in suffering and dying for the Gospel-Truths of a *beloved*, a *persecuted*, and a *CRUCIFIED JESUS*. But, as that History at large, as it was then published, could neither be purchased nor read by the greatest Part of Professors at that Day; and as Persecution was making long and hasty Strides, from *Paris*, the Capital of the Kingdom, to the most extreme Parts of the *French* King's Dominions, and was even at their very Door; they had neither Time nor Leisure to read so great a Work, lengthened out with a minute Detail of Particulars. To remedy these Inconveniences, the *Author* undertook to bring the material Parts of that Work into such a Compass, as that it might be easily purchased, and soon read; at the same Time preserving the striking Parts of each particular History, relating to the *barbarous*, *inhuman*, and almost *unheard-of*, *Cruelties*, exercised upon these harmless and inoffensive Lambs of *CHRIST*, and respecting that magnanimous and *supernatural* Behaviour and Deportment, which they

they manifested in all their Sufferings for his glorious Truths: Wherein we may observe every one of them comes off a Conqueror, and dies triumphing over his Persecutors and all the *Powers of Darkneſs*; old Men and Children, as well as Men and Women in the Strength of their Youth.

The Observations and Remarks, which the Author has made throughout his Abridgement, are pertinent and judicious, tending to inflame his Brethren with Courage to follow the Examples their Fathers had ſet them, and to lay down their Lives for *him* who became the LAMB OF GOD for *them*. He has prefixed a Diſcourſe, containing *the Reaſons* why they are indiſpenſably bound ſo to do; wherein he ſhews them, from *GOD's Word*, that CHRIST requires them, and they are bound, upon the Penalty of forfeiting EVERLASTING Life, willingly to ſhed their Blood for the Truth's Sake, when they are called unto it. The Argument, therefore, of its being commanded by CHRIST himſelf, and that it is become our bounden *Duty* to do and perform, corroborates the Argument drawn from the Examples of former Believers; and at the ſame Time demonſtrates, that their Actions were not the Effect of a *viſionary, enthuſiaſtic*, Spirit, but the Fruits of a *true and ſaving* Faith, wrought in their Hearts by the HOLY GHOST, and ſupported by HIS almighty Power. Let theſe Arguments, drawn from Precept and Example, *my Brethren*, have their full Force and Effect upon you at this Day, as we may hope they had a powerful Influence upon the Hearts of Profeſſors of the laſt Age.

It may be objected to the preſent Publication in *Engliſh*, that there is no particular and immediate Judgement hovering over the Church of CHRIST in theſe Lands; no Apprehenſion or Fear of Perſecution under the clement Government of his preſent Majeſty, as there was at the Time when the Abridgement was originally publiſhed; and therefore that

there is no Necessity for its Appearance in *English*, among us, at this Day, who are *Christians*, reformed from the Errors of *Popery*; and *Protestants*, who, by our doctrinal Articles, and an Establishment as a Church of CHRIST, *protest* against those Errors. I wish the Objection were true in each Particular of it; and that our Doctrines, now too commonly preached, were, as well as our Articles are, truly *Protestant*: But the contrary is most notorious. I beg Leave, in Answer, therefore, to say, that Books of this Kind are *never* improper in any *Christian* Nation, as it is our bounden Duty daily to be guarded against an Enemy who we are assured is watchful, and whom *St. Peter* affirms to be diligent and mad to destroy, and therefore bids us *watch, because our Adversary the Devil, as a roaring Lion, walketh about, seeking whom he may devour.** And although, we hope, Persecution for the Faith of JESUS, and for believing, and therefore *preaching* according to, those Articles we have solemnly, in the Presence of GOD, Angels, and Men, subscribed, (having appealed to him, who is the Searcher of all Hearts, for the Sincerity of our Souls in signing those Articles,) is very far from us; and GOD *grant it ever may*; yet have we not Reason to fear the Judgements of GOD hang hovering over this Nation, for our Abuses of, and Opposition to, those Doctrines and Articles which we confess to be our Foundation as a *Christian, Protestant, national, Church?* † — for our universal *Profanity*

* 1 Pet. v. 8.

† As I am not here engaged in the Dispute concerning *Subscription to Articles, Formularies, &c.* I am not bound to take Notice of the Cavils of our Adversaries, who object to us, among other Things, that, by saying, our Church is founded upon the Doctrines of the Bible, Articles, Homilies, and Liturgy, she is therefore built upon a *human Foundation*, as the Articles, &c. are the *Composition of fallible Men*: To which I shall only say, in Justification of the Expression, that, when I affirm the

Protestant

fanity and Dissipation as a People? — for our Luke-warmness, Deadness, and Formality, as Christians? — Surely, if ever God would and did spew out a professing People, who were in this Laodicean State, and remove their Candlestick from them, it is much, very much, to be feared he will do so to this Nation: Therefore every Attempt, to arouse a People from this spiritual Lethargy, is not only proper, but absolutely necessary; and that this is the Case, at this Time, in these Lands, you yourselves shall be Judges.*

Wherever *Popery* leads the Van, *Persecution* follows in the Train. *Popery* and *Persecution* are as indissolubly connected as *Cause* and *Effect*. And will any one stand up and say, *Popery* has not nestled in among us, and TAKEN ROOT in our Land? I speak not of it as practised in certain Places, privileged and allowed, *only*, for the Families of *foreign* Ministers; but I speak of *secret* *Popery*; which has stolen, *not only* into *our Land*, but into *our very Pulpits*, under the broad, black, Cloke of *Arminianism*, and has overspread the whole Nation. *Arminianism* has so disfigured the Face of our Mother, that her own natural Children can scarcely discern her: And what is *Arminianism* but *Popery* softened and veiled under another Name?†

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And

Protestant Church of England to be founded upon the *Doctrines, Articles, &c.* I mean that it is built upon the *Doctrines* of the *Bible*, as they are contained and explained in the *Articles, Homilies, and Liturgy, of our Church*; and therefore that its *Foundation* is *one and divine*. A Subscription to the *Bible alone*, and at *large*, for which our Adversaries contend, (whereby every Subscriber will assume the Liberty of understanding and interpreting it according to his own Fancy,) is a *Trap door* to let in *Popery, Arminianism, Deism*, and every Species of Delusion.

* Rev. iii. 16.

† The *Arminian* *Doctrines*, of the *Merit* of *Works*; of *Justification by Faith and Works*; of a *Believer's Falling* from *saving Grace* received; the *Denial* of *Justification by Faith alone*, without the *Works* of the *Law*; of *Assurance*; *Perseverance*, &c. justify the Assertion.

And is it not striving for the Mastery? What are those Meetings at the *Feathers-Tavern* held for, but to establish *Arminianism* by a Law? Or rather to establish the very *Essence* and *Poison* of *Popery*, and its sure Attendant, *Unbelief*, by *Authority*. But, as the *Articles*, *Creeeds*, *Homilies*, and *Liturgy*, of our Church, militated against this great *Leviathan*, the Policy of our professed Friends, but secret Enemies, very modestly desired to have these Fundamentals, which they had subscribed, and have ever since treacherously betrayed and preached against, removed out of the Way, that *Popery*, masked, might rove, and at last appear triumphant through the Land. At the same Time they, as a Sample of what they will do if they succeed, are *persecuting* those true Sons of the Church, who have subscribed her *Articles* and *believe them*, for no other Crime than for preaching according to them, and agreeable to the *Word* of *GOD*, as they were bound, by their Subscription and by their Oath, to do; by refusing them the occasional Use of their Pulpits, and by every Calumny and Name of Reproach they can invent. If they should succeed in their Attempt, be assured their Persecution will not stop here; for, notwithstanding they now write against subscribing to the *Opinions of Men*, yet, when they have destroyed the *Articles*, *Homilies*, and *Liturgy*, upon which the Church of *England* now stands, they will, for the Sake of *Uniformity of Opinion*, substitute *Arminian* ones in their Stead, by imposing *Arminian* Tenets and *popish* Doctrines, to be subscribed BY US; which they will not fail to foist into our *Common-Prayer-Book*, under the specious Names of *Amendments*, *Moderation in Judgement*, and *Candor of Spirit*: For, although they now cry out so much against their being tied down to the Belief of, and Subscription to, *Creeeds*, yet, when they have got the Power, and the Church to speak their Language, they will tell us she cannot subsist, as a *national* Church, without some *Conclusions in Doctrine*, subscribed by all her Ministers

Ministers and Members, lest what they preach in the Morning should be contradicted by their Curates in the Afternoon; and, whilst their Scheme is big with Persecution, either designedly or ignorantly, the Mouths of these restless Gentlemen, who will never suffer an Establishment to remain established, because they had not the Modelling of it according to their own Fancy, are filled with Nothing but the mellifluous Words of *universal Moderation, Liberty of Conscience, Candor, Charity, &c.* whereby they themselves mean no more than a *Liberty*, uncontrouled by Subscriptions, to disbelieve publicly what they now *profess to believe*; a *Liberty to disbelieve* any Part, or the Whole, of the Bible, and to believe what and so much *as they please*, and no more; and to avow this their *Infidelity* with *Impunity*.* This Moderation they will continue to preach up, until they have the Power; and then, when they throw off the Mask, and *Popery* is preached *undisguised* in our Churches, what Persecutions the Children of the Reformation must suffer, for having been *honest* Men, and invariably true to their Subscriptions; who have delivered Nothing to their Congregations but what they have *received from the LORD* † in his Word, and from their Fathers at the *Reformation*, grounded upon that Word; may be better imagined than described: For *Popery*, under what Name soever hid, when it gets the Upper-Hand, acts uniformly the same; and these, at present humble, Excrecences of the Church of *England* will become domineering *Tyrants* over all those who think differently from them: They now condescend to petition; they will then take upon

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them

* To this we may add, a *Liberty to eat the Bread* of the Church, whose Articles they believe not. If *Liberty of Conscience* was *really* meant, they may have it under the *Toleration Act*: But then they could not enjoy fat and rich *Church-Livings*, those delicious and coveted Morsels.

† 1 Cor. xi. 23.

them imperatively to dictate and domineer, and forget *that Moderation* which is now so much their Plea.

In Reply, the *Arminian* Gentlemen will undoubtedly say two Things; *That they are very far from being of the Popish Faction*, and *That they abhor the Thoughts of a persecuting Spirit*: And I believe them to be sincere therein. But it is confessed, they hold *Popish* Tenets, and therefore they are doctrinal *Papists* in Principle. And, although they do not espouse the Name of the *Mass*, yet they approve of the Thing, and are ready to say, that our *Prayer-Book* is little more than the *Mass-Book* in English. They, with the *Papists*, cry down *Preaching*, although it be but for ten Minutes, and set up *Prayer-saying* above it, though it is Nothing more than the mere formal dead Works, now in common Use with our People, of coming, two or three Times in a Week, to their *Parish* Church, and there falling asleep, until they are awaked by a loud *Amen*, and which is nicknamed *Praying*; whereas *the one should be done, and the other not left undone*.^{*} But it is not at all unlikely, nor unreasonable, to believe, that, when all Subscription to Creeds be dispensed with, and Men may be licensed to preach in the Church of *England*, without being obliged first to discover their *private* Judgements in controversial doctrinal Points, many *Papists*, *Priests*, and *Jesuits*, will be poured in upon us, with *Dispensations* from his *Holiness* at *ROME*, to take Orders in our Church, in order to introduce not the Thing, for that is here already, but the Names, Terms, and Modes, of their Superstition, together with the *Papal* Authority and Dominion: And then Persecution will rage throughout the Nation. And although, at present, no such Thing may be intended by the present *Petitioners*, yet they are undoubtedly paving the Way for it, and they themselves know not what Spirit they are of: And, therefore, the Publication of a Work of this Nature, in

^{*} *Mat.* xxiii. 23.

in *English*, is, in every Time, necessary, and, at this Time, peculiarly so.

It is now about *forty* Years since God has been calling this Nation once again to Repentance. Many faithful and laborious Servants he has employed in this honourable Service, who have revived the *Protestant* Doctrines of the *Reformation*; and therefore it seems to be highly proper to strike in with the *good Providence of our God now upon us*, that, whilst he is pouring out Blessings a thousand Fold upon our Land, a Blessing may be bestowed upon this Publication, † to awaken the dead and formal Professor, and to arouse the *lukewarm* Hypocrite; for no one can deny the *Lukewarmness* of the Age, nor the dead Estate of Religion in general, in this Land, among those who call themselves *Believers*; not that God cannot do his Work without us, but because he is graciously pleased to work in the Hearts of *Saints* and *Sinners*, by the Instrumentality of such weak and sinful Worms as his Messengers are. At the same Time, permit me, in the most solemn Manner, to alarm you with the fatal but unavoidable Consequences you have to fear and dread, if you should be so unhappy, and cruel to your own Souls, as to neglect this Call of God to return to him. It is no less than that God should give you over, as *Individuals*, to a *reprobate Mind* of Unbelief; ‡ and, as a *Church*, should remove your *Candlestick from you*, § and leave you in the thick Darkness of *Arminian* Unbelief and Ignorance. Consider *Poland*, and tremble for your dear Country: It is now a Field of Devastation, Blood, and Confusion. In the Time of the Reformers, *Luther* and *Calvin*, those bright Stars in the *Christian Hemisphere*, it received and en-

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joyed

† *I have heard thee in a Time accepted, and in the Day of Salvation have I succoured thee.* 2 Cor. vi. 2.

‡ *And even as they did not like to retain God in their Knowledge, God gave them over to a reprobate Mind.* Rom. i. 28.

§ *Rev. ii. 5.*

joyed the Gospel of CHRIST. When the *Socinian* Error began to spread, the *Socinians* could find no Nation that would receive them, allow them to dishonour God in their own Way, nor permit them to utter their Blasphemies against JESUS CHRIST in Churches, but the *Polish* Nation: § And you see the dreadful Consequences of such a Procedure; for the LORD GOD OMNIPOTENT reigneth;* and the Kingdoms of this World are become the Kingdoms of our LORD and of his CHRIST, and he shall reign for ever and ever.† Observe the *French* Nation: They had their Call at the Time of the Reformation, under the Reign of *Henry II.* They rejected the Gospel against their own Souls; they persecuted the Church of CHRIST in their Land with the utmost unrelenting Cruelty; they fought against God, in putting his Children to Death with the most excruciating Tortures. Their King, *Henry II.* and his Children who succeeded him in the Throne of that Kingdom, encouraged this Persecution of CHRIST in his Members, and even vowed their utter Extirpation. Their People fled, under that treacherous Butcher *Villegagnon*, to *America*, where he inhumanly massacred them; and GOD visited them in Judgement. He removed the Light of his Gospel from among them, and they now sit

§ They tell us, that the principal Members of this clandestine Society were *Laelius Socinus*, *Alciat*, *Oebinus*, *Paruta*, and *Gentilis*; that their Design was divulged, and that their Meetings were discovered, by the Temerity and Imprudence of some of their Associates; two of them were apprehended and put to Death, whilst the Rest, being despised, sought a Refuge in *Switzerland*, *Germany*, *Moravia*, and other Countries; and that *Socinus*, after having wandered up and down in several Parts of *Europe*, went into *Poland*, first in the Year 1551, and afterwards in 1558, and there sowed the Seeds of his Doctrine, which, in Process of Time, grew apace, and produced a large and abundant Harvest. *Moss. Eccles. Hist. Vol. iv. Fo. 175. 2d Edit. Lond. 1768.*

* *Rev. xix. 6.*

† *xi. 15.*

fit in Darknefs and in the Shadow of Death.† He took away their *King* in Judgement, and dispossessed his *Family* of the Crown of that Kingdom, for all his Children died without Issue. And may not we expect the like Judgements if we are guilty of the like Sins? and have we not the same Reason to fear those Judgements are coming upon us? and that our *Candlestick* will be removed, and the *Light of the glorious Gospel of Jesus* will be also taken from us? Do we not despise and reject his Gospel? Is not our glimmering Taper extinguishing here? Is not ours then a parallel Case with that of our barbarous Neighbour? Surely, therefore, this Treatise is, at this Time, absolutely *necessary* to be read and considered in our Land.

I have added some Notes from *Mezeray's History of France*, an Author of great Repute among the People of that *Nation*; who, although he was (as well as *Chalon*, also quoted) an Enemy to the Gospel and the Professors of it, yet *confirms*, whenever he speaks of the Persecution of the *Protestants* in that Country, the Truth of this Relation, and authenticates the Facts contained in this History. As to the *Inelegance* of the Style, and the Want of *nervous* and *energetic* Language, which I confess to be the Case in this Translation, (for I studied Ease more than Elegance, and Plainness and Perspicuity more than lofty Expressions, as being better suited to a Work of this Kind, and to the Generality of Readers,) I must beg the curious Reader to advert to the Apology the Author has made for me, in the last Section of his following Advertisement to the Reader, and to excuse all typographical Errors, by Reason of the Translator's Distance from the Press. That God, in Mercy to our dear Country, and for the *Glory of the Gospel of Jesus*, may make this Mite, thrown into his Treasury, conduce

conduce to the *Honour* of his MOST HOLY and MOST FEARFUL NAME, and to the *everlasting Happiness* of your IMMORTAL SOULS, is the sincere Prayer of your Well-Wisher, for JESU's Sake,

Kettering, in North-
amptonshire,
May 18, 1773.

A. MADDOCK.

The above Preface was written at the Time it bears Date ; but, the Author having met with many disagreeable Avocations, the Work hath been laid aside ever since that Time. *Providence* has now furnished us with many more *awful* Reasons for the Expediency of publishing this History, at this Time, in *English*. The *popish* Religion is not merely *tolerated*, but *established* by Law, in *Canada*. This certainly is alarming, that God should be pleased to permit the Adversary of Souls to make such an Inroad into our *American* Dominions. But this is not all : We have introduced those Soul-destructive Errors into *England* also, by repealing the several penal Statutes against Popery. This seems to be in a Manner tacitly to espouse those Errors, or at least manifests that we have no great Dislike to them. The fatal Consequences of such a Proceeding every *Protestant* has the greatest Reason to dread. We have already lived to see *popish* Schools publicly set up in and about *London* ; MASS-HOUSES every where erected in and around our Metropolis, and publicly and politicly called "ROMAN-CATHOLIC CHAPELS ;" and what hinders but that *Monasteries* and *Nunneries* may be founded, next, either covertly or avowedly, in every Part of our Land ? The ravening Wolf is admitted into our very Bosom and Bowels, without Opposition, to prey upon our Vitals. What have we not to expect and fear from a cruel People, whose religious Principles breathe Blood and Slaughter to all *Protestants* ; avow the utter Extirpation of *Protestantism* ; and teach them that they do God Service, when they exercise the most cruel and sanguinary Torments upon the Professors thereof ? This black Prospect calls upon every

Protestant.

Protestant in these Realms to arm himself with the whole Armour of God, that he may be able to withstand, in the evil Day, against the Wiles of the Devil.* The rapid, though secret, Progress of those pernicious Errors in our Land, by the cunning Practices and Artifices of their *Priests* and *Jesuits*, who lie in wait, and go about in every Way and Shape and Disguise to deceive, whilst those penal Laws (now repealed) were in Force against them, afford us a very melancholy Prefage of what we may expect from their crafty Deceivings, now they are no longer discountenanced. How soon God, in his just and righteous Judgement, (as well for our *public* and *private* Sins, which cry aloud for Vengeance, as for our total *Irreligion* throughout the whole Land,) may bring this overflowing Scourge of *Popery* and *Idolatry* upon us, no one can foresee. That cruel, shameful, and alarming, Indifference to the Gospel of *Christ*, to the Things of God, and to the eternal State and Condition of their own precious Souls, from the Peer to the Peasant, throughout the Kingdom; that Dissipation that reigns amongst our Superiors, who ought to be shining Lights of *Piety* and *Godliness*, for the Example and Imitation of their Inferiors; that *impious* and *sacrilegious* Abuse of the LORD'S-Day, continually spent in *Carding*, *Dicing*, *Drinking*, and every other Kind of *Debauchery* and *Profaneness*, together with that utter Contempt of every Thing *sacred* and *religious*; most loudly proclaim to the whole World the Necessity of a speedy Chastisement, and of the Visitation of a highly long provoked and justly-incensed God.† Surely, then, it may too much be feared that trying Time must be near at Hand. How few, in that Day, will be able to stand! How few will confess the LORD JESUS CHRIST before Men! How much fewer will resist unto Blood! And yet *Christ* has awfully pronounced, whosoever is ashamed of him and of his Words, of such will HE be ashamed; and our Lord God hath decreed, that whosoever shall deny him before Men, him will he also deny before his Father which is in Heaven.‡ How dreadful will that be, to be denied of him, by whom we should, and only can, be saved! Let
us,

* Eph. vi. 11, 13.

† Shall I not visit for these Things? saith the Lord; and shall not my Soul be avenged on such a Nation as this? Jer. v. 9.

‡ Matt. x. 33.

us, my dear Fellow-Prisoners of Hope,* consider very deeply and attentively the Conduct of our Protestant Brethren, here presented unto you. Let us earnestly pray for the *like* FAITH, that we may resist with the *like* COURAGE, even to the laying down of our Lives for the Sake of the ever-blessed JESUS and his divinely precious Truth, who shed his most precious Blood for us. Let us dread, more than Death, *the being ashamed of him, his Cause, and his Gospel, in this adulterous and sinful Generation*,† who owns us justified and accepted before his Father and our Father in Heaven. Let us copy the Faith of these our Brethren into our Lives, as the Time is (it may too justly be feared) at Hand, when we shall so greatly need that Part of God's Armour, *the Sword of the Spirit, which is the Word of God*, that we may, by our valiant and courageous Deaths, (if called to it,) for the *Gospel of Christ*, strengthen our surviving Brethren and Relatives, and confirm them in the Truth, *as it is in JESUS*. Amen.

A. M.

Creaton, July 7, 1779.

* Zech. ix. 12.

† Mark viii. 38.



THE
Author's Advertisement

TO THE
R E A D E R,

Prefixed to the *French* Edition.

THIS Work was undertaken to encourage *Believers*, who at this Time suffer so very *horrible a Persecution*, to such a Firmness and Fortitude as the *Faith* which they profess deserves. It is for this Reason, that, in writing the *History* of our *Martyrs*, I thought it necessary to add, unto the Examples which it contains, and which are very proper to produce the intended Effect, the Reasons which indispensably oblige those, *who would enter into eternal Life, to suffer the most cruel Torments, and even to lay down their Lives*, when they are called thereto, and when the *Glory* of God demands it. I have endeavoured to do this in the *Sermon*, which I have prefixed for a *Preface* to this *History*; and I hope those who read it will be convinced of the Truths therein contained, as they are all founded upon the *Word* of God; and that they will also find that these sacred Truths fully justify the Conduct of those *illustrious Servants* of our LORD JESUS CHRIST, who have so courageously contemned their Lives, and the Riches of this World, to follow *their divine Master* in his *Sufferings* and in his *Glory*.

It should seem that a *Behaviour* so *pious*, and so *consonant* to the *Gospel*, did not require any Justification; but the *Depravity* of the present Age has reduced us to this Necessity, that we may stop the Mouths of such *lukewarm Persons* as strive to make the Conduct of our *Martyrs*

Martyrs appear ridiculous, and who endeavour to represent them as Fools, because their own Cowardice renders them totally incapable of imitating their Virtue. I refer to this Sermon all those who desire to know the Reasons which oblige them absolutely to follow their Example. I shall only add, that, having resolved to make the *Sermon* serve as a *Preface* to this Work, I thought myself at Liberty to dispense, in many Places, with the Rules which are commonly observed in Discourses of that Kind, in order that it might the better answer the End for which I intended it.

I shall conclude this *Advertisement* with desiring those, who commonly search, in every Work, for *Propriety* of *Stile*, and *Beauty* of *Language*, that they would not take it amiss that I have not confined myself to these Things in this *Abridgement*; where my only View was, to reduce into a small Compass so large a Work as the *History* of our *Martyrs*, the Knowledge whereof is so very necessary, especially at this Time, when we cannot too often place before our Eyes those Examples which may *fire* us up to hold fast the *Profession* of the *Gospel*, and withstand all the Efforts of those who try every Artifice to turn us therefrom, and who are arrived to that Pitch of Malice, as to give up the Care of their own Reputation, by their *horrible Cruelties*, which most certainly render their *Names* and their *Memories* most execrable and utterly detestable to all Ages. It was *this* which compelled me to sacrifice every Thing to *Brevity*, and to relate Matters in the plainest Manner it was possible for me to do; but, at the same Time, not omitting any *material Fact* which the *general History* hath recorded. I pray GOD to shower down his Blessing upon this Work, that HIS *Church* may be edified and more strengthened and confirmed thereby.

THE
Author's Preface,

Shewing the Necessity there is to suffer all Things for the
Glory of God, when we are called thereto,

I N
A S E R M O N

On the Words of JESUS CHRIST, *Mat. xvi. 24. If any Man will come after me, let him deny himself, and take up his Cross, and follow me :* Preached at the Hague, in the Church of the Walloons, on Sunday, the 7th of November, in the Forenoon.

MY BRETHREN,

IT is with great Reason that the *Church* of God upon Earth is called the *Church militant*; it is surrounded with Enemies on every Side, which Way soever we look; and, as it is obliged to fight incessantly to overcome them, and to be triumphant at the last, we cannot conceive any Idea more conformable to the Estate wherein it is, than to consider it as an *Army*, drawn up in *Battle Array*, which is always fighting against its Enemies, and which is continually obtaining some new Victory. All the *Faithful* who compose this Army are so many *indefatigable Soldiers*, who, driven by a noble Ambition, have resolved, every one of them, to obtain a Crown of Immortality. Our LORD JESUS CHRIST is the *glorious CAPTAIN*, who leads them on to the Battle, who *supports* them by his almighty Power,

Power, who encourages them by his Example, and who, at last, crowns them upon their Victory. And, if you would know what are the first Commands, which this *divine Captain* gives to those who are willing to march under his Conduct, and fight under his Banner, hear what he says himself to his Disciples, in the Words of our Text: *If any Man will come after me, let him deny himself, and take up his Cross, and follow me.*

These Words are an *invincible Confutation* of that contagious Error which is continually repeated in Times of Difficulty, and which reigns at this Day more than ever: I mean the Error of those *lukewarm People*, who, to flatter themselves in their Timourousness, persuade themselves that *there is no Necessity to suffer for the Gospel*; that, in a Day of Persecution, it is better to suit themselves a little to the Spirit of the Times, than to expose themselves to the extreme Rigour of those in Power; that God is too good to require his Children to suffer Afflictions which they may easily avoid; and that it is a great Folly to refuse preserving their Wealth, Honour, and Life, by a little Dissimulation, which they do not believe to be any great Crime. It is for this Reason that we have undertaken to explain these Words of our LORD, wherein you may easily observe how greatly these Errors are contrary to the Spirit of the Gospel, when we shall have shewn you, in the most concise Manner we can:

I. What it is to DENY ourselves; what it is to take up our Cross; and what it is to follow JESUS CHRIST.

II. Wherefore our *divine LORD* orders all those who would follow him, to deny themselves, to take up THEIR Cross, and follow him.

Listen to us, then, my Brethren, with all that Attention which so important and useful a Matter demands. We are about to place before your Eyes the fundamental Truths of the Gospel, and the certain Signs whereby you may undoubtedly determine whether you are of the Number of those who follow JESUS CHRIST, and who are enrolled as Soldiers under his Banner.

I. To

I. To understand certainly what our *divine* SAVIOUR requires of us, in this Place, when he would have us *deny ourselves*, we must take it for granted, as a most indisputable Truth, that the Words are spoken with a View to his Disciples, and to all those to whom they are addressed, *as they are the Children of ADAM*, yet remaining in their *natural Estate and Corruption*. This appears clearly by the first Words of our Text: *If any Man will come after me*. This evidently supposes those, to whom these Words are spoken, were not yet in a *State of Grace*; because, of Necessity, they must first come into it; and, in coming into it, they must submit to the first Duties which the SON OF GOD requires of them whom he calls thereto. We must also observe here, that this *Corruption* is represented to us as what is so strongly rooted in Men, before their Regeneration, that we may say it is the *whole Man*; because, in this State, there is Nothing in him which is not *totally* corrupted. And thus it appears, manifestly, that to deny ourselves is to renounce *this natural Corruption* which reigns in us, and which makes up every Thing we are in ourselves; to strip ourselves of this *Self-Love*, which hath Nothing in it but what is sinful; and to shake off the Yoke entirely of those vicious Passions and Inclinations which are the overflowing Fountain of all the Sins which we commit.

Hereby you plainly see, *my Brethren*, that this *Denying of ourselves* is of a *very large* Extent, and comprehends many Things; but we must at the same Time confess, that it requires a very great and a very clear Discernment to know the true Use of it: The greatest Part of Mankind deceive themselves in this; and, for Want of examining thoroughly this Commandment, they fall, either into *pernicious* Errors, or into *ridiculous* Excesses. The *former* are those who regard this Precept, and all such like Injunctions, as Things which it is impossible for them to perform. “What, *say they*, to deny myself, to strip myself of all I am worth, and of all natural Affection! to hate *Father, Mother, Wife, Children, Brothers, Sisters*, and even my own Life!”

“How

* Luke xiv. 26.

“ How can one submit to this Gospel, which authorises “ *Ingratitude*, and which SHARPENS *Fury* ?” I say, those who reason in this Manner fall into a most pernicious Error. The *others* are those who believe this Commandment obliges us to testify the Aversion we ought to have for ourselves, in afflicting ourselves, in divers Ways, by rigorous Torments ; to break off all Intercourse with our nearest Relations ; no longer to listen to the Motions of Affection for them, whereto Nature binds us ; and even to give up that Care we ought to have for our own Lives : I say, of these People, that they fall into *ridiculous* Excesses ; and, of both, I say, that, through Wickedness or Pride, they all make JESUS CHRIST equally unjust ; because, through their Ignorance of the Commandment, they all alike accuse him of overthrowing the Laws of Nature, instead of establishing them in their lawful Authority, as will appear plainly to those who attentively consider it.

The true *Law of Nature* requires that Man should always regard the End that GOD intends in creating him, and refer to that all his Actions, insomuch, that, to follow this Law, he is obliged to have Respect always to the GLORY of GOD, which is the ultimate End, the Mark which he ought to aim at continually ; and, if he should be permitted to acquire the good Things of this Life, it is only that he should bestow them all in this advantageous Manner. Thus Riches, for Example, and worldly Goods are given unto us for no other End, but to lead us thereby to bless HIM who is the Giver of them. We ought to honour our *Fathers* and our *Mothers*, because they are, in a particular Manner, in Respect of us, the *lively Images* of GOD who created us. We ought to look upon our *Children* as Gifts which GOD hath given us, and this ought to be the Foundation of all our Tenderness for them. Our *own Lives* ought not to be dear to us, but only as they are the Means of our serving GOD : And thus we ought, in general, to refer all the *Affections of Nature* to the Glory of HIM who is the Author of it, if we would make a lawful Use of them.

Yet we are daily taught, by fatal Experience, that, through a lamentable Disorder in the human Nature, we forget, in all our Actions, what ought to be the *principal*

pal End of them ; because we, by our *original* Sin, have placed ourselves in GOD's Stead, and have made an *Idol* of our SELF-LOVE. It is *this* that renders all our Actions sinful ; it is *this* that makes the best of them no better than shining Sins, as some have formerly very truly said of the Virtue of the Heathens ; and this is the Reason, also, that we cannot, whilst we are in our *unregenerate State*, desire Riches, love our Parents, Children, nor even our own Lives, without Sin ; because, in this State, we never refer our Desires and our Affections to their *true* End ; but, on the contrary, we draw them away from it continually.

When, therefore, our LORD JESUS CHRIST exhorts us here to *deny ourselves*, it is evident that he bids us no longer regard ourselves, as the *principal End* of our Actions and Affections, but that we should strip ourselves of every Thing unlawful in our *Self-love* ; and that we should thus destroy that *abominable Idol* in our Hearts, which the *Devil* hath set up therein against GOD. It is *this* that the DIVINE REDEEMER in other Words teaches us, in other Places of Scripture ; as when he says to *Nicodemus* that he *must be born again*, that is to say, that he must become a NEW CREATURE, *before he can enter into the Kingdom of GOD* ; and it is *this* also that St. Paul calls, in his Epistles, *to purge out the old Leaven* ; 1 Cor. v. 7. *To put off the old Man*, (Eph. iv. 22.) *with his Deeds* ; Col. iii. 8, 9. For the Holy Ghost makes Use of all these Expressions in the Scripture, to teach us that we ought entirely to renounce the *Corruption* of our Nature, that we may be able to make our *Actions* conformable to the *principal End* to which they ought always to tend ; and thus it appears clearly, that there is Nothing in this Commandment, which is not most just, and the Observation whereof is not most necessary to the *Believer*, to begin his Sanctification.

It appears also hereby, that our LORD JESUS CHRIST does not require that we should abandon, absolutely, the Care that we ought to have of ourselves, that we should treat ourselves as Enemies, and that we should deprive ourselves of those worldly Goods with which he hath enriched us ; this would be an exceeding great Folly, and a criminal Ingratitude ; but he requires only that we should
regulate

regulate the Motions of our *Self-love*, and that we should refer them to their lawful End; that we should *possess those Things* which he hath given us as if *we possessed them not*, without fixing our Heart in any Manner upon them; and that we should look upon them as Riches, whereof he hath only made us Stewards, and which God hath committed to us, to make a good Use of. This is, *my Brethren*, a very real and a most true Denial of ourselves, because, when the *Believer* is in this State, he can say he hath truly in his Heart renounced every Thing that is hurtful to his Salvation, in his Desires after, or in the Enjoyment of, the Riches of this World, insomuch, that he can, without murmuring, and without being *excessively* afflicted, lose *Father, Mother, Wife, Children, Brothers, and Sisters*; be deprived of *all* his Riches; see himself reduced to the utmost Necessity; and say, with holy *Job*, *The LORD gave, and the LORD hath taken away; blessed be the Name of the LORD; Job i. 21.* He hath then no longer any criminal Attachment to this earthly Life, and he is always ready to quit it without Regret, and even with Joy, because he never regarded it but as a Talent, with which he was entrusted, and for which he must one Day give an Account.

You plainly see by this, *my Brethren*, that, when the *Believer* hath thus denied himself, he can easily take up his *Cross*, and follow *JESUS CHRIST*: But this will appear clearer to you yet, when we shall have shewn you what these two Things signify.

Remember, then, that to *take up*, or carry, our *Cross* signifies here not only to suffer Affliction with Patience, but also principally to *FORESEE* the Afflictions to which we may be exposed, and to resolve to submit to them with an entire Resignation. This is the *second Effect* which *Faith* ought to produce in the Heart of him who hath already denied himself; for *this Faith* is a Light which always carries its Brightness and its Rays into Futurity; and thus it burdens them whom it enlightens, not only with present Afflictions, but also with those which may happen in Time to come, to the End that this holy Foresight may prevent us from being surprized at them, when the Time of those Afflictions is come: Therefore our *Saviour JESUS CHRIST*, after having declared, in the xivth of *Luke*, that *he who would not take up his Cross and follow him could*

not be his Disciple, teaches us, at the same Time, what it was to take up his *Cross*, by two *Parables*, which most admirably represent unto us this wise Foresight, which Faith ought to give those who are enlightened with it. The *first* is that of a Man who intended to build a Tower. He first considered what he was about to do, and made an exact Calculation of the Expence which he must be at, that he might know if he were able to undertake it, and if he should have sufficient to finish it. The *second* is that of a King, who, before he went to War, consulted with himself, and examined his Strength, to see if he was able to meet with or to fight his Enemy : To teach us, that the *Believer* ought to resemble a *wise Master-Builder* ; that he ought to examine himself, and see if he have *Patience* necessary to undergo the Afflictions which commonly attend the Profession of the *Gospel*, and which every where pursue the *Disciples* of JESUS CHRIST ; and that he ought also to be like a *wise King*, who compares his Forces with those of his Enemy, to prevent his being overcome, and to avoid the Shame of a cruel Slavery.

It is *thus* that HE himself becomes a strong Tower, well built, well fortified, and founded upon the Rock of Ages : The Floods of Waters and the Waves of Afflictions cannot undermine the Foundations : The Tempests, Storms, and Winds, of Persecution cannot in any Manner shake him : He is able to resist all the Fury of his Enemies : He neither fears their Numbers nor their Strength : He is always certain to obtain a glorious Victory.

Thus you plainly see, *my Brethren*, that the *Believer*, to take up his *Cross*, ought to arm himself with *Patience*, that he may be able to bear his *Afflictions* with an entire *Submission*, when GOD is pleased thereby to prove his *Faith* and his *Perseverance*. It is for this End that the *Cross* is, in a peculiar Manner, called HIS *Cross* ; because it is properly *his* Burthen, and, as we may say, the *Yoke* which he must take upon himself, and which he must carry upon his Shoulders.

But I perceive that, in pursuing the *Parable* of our LORD JESUS CHRIST, I shall represent the *Believer* as a

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King,

King, who prepares himself for the Battle, and who is able to meet his Enemies ; and yet, in the Beginning of this Discourse, he appeared to be no more than a *Soldier*, who had enlisted himself, and who was to fight under the Standard of the Gospel. Be not surprised, *my Brethren*; the *Believer* is a *King*, but it is as true to say that he is but a *common Soldier*. He is a *King* when we consider him in Respect of his *Enemies*, who are but rebellious Subjects, with whom he must fight, and over whom he must reign, a second Time, after he hath obtained the Victory : But he is no more than a *common Soldier* when we consider him in Respect of *JESUS CHRIST*, his *Captain* and his *DIVINE MASTER*. This is the Reason he is here commanded to *follow HIM* ; that is to say, to imitate *his Actions* in the Combat, that he may also have a Share in *his Victory*.

This Thought is very naturally suggested, in considering the *Occasion* upon which the Words of our Text are spoken, as will appear by what our *Evangelist* relates concerning it. Our *LORD JESUS CHRIST* had already declared to his *Disciples*, that he must go up to *Jerusalem* ; that he must suffer many Things of the *Elders*, the *Chief-Priests*, and the *Scribes* ; be put to *Death*, and *arise again* the third Day ; that is to say, that, after he had represented to them the Greatness of the Battles *HE* had to sustain, he shewed them also the glorious Issue of them. Nevertheless, the Horror of these Sufferings had so terrified *St. Peter*, that, without considering the Glory which was to follow them, he endeavoured to hinder him from exposing himself to them : *LORD*, said he, *be it far from thee ; this shall not be unto thee*. *Matt. xvi. 22.* It was *this* which caused our *LORD JESUS CHRIST*, after having reprov'd *this Disciple* for the scandalous Counsel he had given him, to declare unto him, and to all his *other Disciples*, that those who would triumph with him ought to consider him as their *Captain*, to imitate him in their Conduct, and to follow him in his Battles ; for *that* is properly what he would teach them by the Words of our Text : *If any Man will come after me, let him deny himself, and take up his Cross, and follow me*. By this you see, *my Brethren*, that these last

Words

Words powerfully confirm what went before ; and that we must not only follow our LORD and SAVIOUR JESUS CHRIST, (that is to say, we must go with him up to *Jerusalem*, to be exposed to the Contradictions of the *Scribes* and *Pharisees*, and to be there betrayed and delivered to his Enemies,) we must accompany him into the *Common-Hall*, there to suffer the Injuries and Insults of the Officers ; we must follow him into the Garden of *Gethsemane*, to encounter there all the Horrors of Death ; we must go up *Mount Calvary*, to be fastened with him to an infamous Cross ; and we must go down even into the Grave, there to combat with Death himself in his inmost Entrenchments ; for we must follow JESUS into all these Places : I mean, that we must submit to all these Kinds of *Afflictions*, and be always ready to suffer them when we are called thereto, before we can follow him in his *Resurrection* and *Exaltation* ; because, without this, we cannot entertain any well-grounded Hope of the Glory which he hath acquired for us by these Sufferings ; and that, on the contrary, we cannot avoid falling into the Abyss of *eternal Death*.

For this Reason, he that sat upon the Throne said, with an Oath, (*Rev. xxi. 6, 7.*) *I am ALPHA and OMEGA, the Beginning and the End : He that overcometh shall inherit all Things ; and I will be his GOD, and he shall be MY SON.* We must overcome, and consequently we must fight, to inherit all Things, and to be placed among the *Children of GOD*. But the fearful and unbelieving, and the abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their Part in the Lake which burneth with Fire and Brimstone, which is the second Death. *Ver. 8.* Take Notice, my Brethren, that the fearful and the unbelieving, that is to say, those who through Cowardice or Unbelief refuse to follow JESUS CHRIST in his Combats, are here set, in the foremost Rank, among the most detestable Men, and among those whose Damnation is most certain ; to teach us, that there is no Crime so abominable as the Ingratitude of those who refuse to fight for the Honour of him who hath endured so many Combats for our Salvation : And, for this Reason, our LORD JE-

JESUS CHRIST declares to us, immediately after the Words of our Text, *Whosoever will save his Life shall lose it; and whosoever will lose his Life, for his Sake, shall find it;* to shew us, that we ought always to be ready to lose our Life for him; and that, unless we thus resolve to do, there is no Hope of Salvation.

But do not think that this is a *new Yoke* that our LORD lays upon his Disciples under the Gospel: This Law comprehends the principal Terms of the *Covenant of Grace*; and it shews also what are the principal *Effects* which *Faith* ought to produce in us. So it ought to have been, and indeed so it hath undoubtedly been, in all the Times and in all the Ages of the Church, from the Time that God gave a new Covenant to *Adam*, upon his Fall. It would not be difficult to shew you, if the Time would permit, that *Abel*, *Enoch*, *Noah*, and other *Believers* who lived before the Flood, shewed, when they were thereunto called, that they had *denied themselves*, and taken up their *Cross*, and that they were ready to follow JESUS CHRIST. We might also shew you the same Thing in what the holy Scriptures relate of *Lot*, *Joseph*, *Moses*, and of the greatest Part of the *Patriarchs* and *Prophets* who lived before the Coming of the SON OF GOD; but, because *Abraham* is most justly looked upon as the *Father of the Faithful*, his Example, perhaps, may be much more prevailing than any other; and the Trials, which God was pleased to make of his Faith, have also shewn, in the clearest Manner, that he was most undoubtedly in that Estate wherein we say *all the Faithful ought to be*: For, when God had commanded him to offer up his Son, for a Burnt-offering, upon one of the Mountains of *Moriah*, he plainly discovered, by his Submission, that, as God had called him, and had made himself known to him, he had *denied himself*, and had taken up his *Cross*, and that he was at all Times ready to follow this DIVINE ANGEL of the *everlasting Covenant*, who had caused him to come up out of *Ur* of the *Chaldees*, and who had promised to give the Land of *Canaan* to his Seed: I say, he shewed that he had *denied himself*, by the ready Obedience which he paid to the Commandment of God; for, if he had consulted with himself or his Reason, and if

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his Faith had not hearkened to the Commandment, undoubtedly he could never have been able to have resolved to execute it. To *sacrifice Isaac* ! would he have said to God ; — my ONLY Son ! — him whom I *love* ? — *this* Son which thou hast given me *thyself*, to comfort me in my old Age, and of *whom* thou hast promised me so *numerous* a Posterity ! — *this* Isaac, whom I look upon as the only Foundation of all my Hopes ! — Alas ! my Affection cannot submit to so barbarous an Action ; my Reason strongly militates against it, and cannot reconcile the Faithfulness of thy Promises with this rigorous Command. Behold, my Brethren, the Reasonings of a Man ; but these are not the Reasonings of Believers, who have put off the old Man. Abraham reasons in another Manner, because he had *denied himself*. God is MY GOD, says he in his Heart : My Son is a Gift which I hold of his liberal Hand ; he demands him again ; HE IS HIS ; I am HIS Servant ; I will offer him up to him. It is thus that Faith triumphs immediately in the Heart of the Patriarch ; and it is thus that, without any farther Reasoning, he resolved to perform the Commandment of God. He rose up early in the Morning, says the Scripture, and saddled his Ass, and took two of his young Men with him, and Isaac his Son, and rose up, and went unto the Place of which God had told him, Gen. xxii. 3. This Conduct evidently shews, that he had *denied himself*, and that he had submitted to the Covenant of Grace ; and what follows also shews, that he had already taken up his Cross. As soon as he was arrived at the Foot of the Mountain, he left there his young Men ; he laid the Wood of the Burnt-offering upon his Son Isaac ; and, as to himself, he took with him the Instruments of his Affliction and his Grief ; the Fire, which was to burn his own Bowels, in burning the Body of his Son ; and the Knife, which he himself was to plunge into the Bosom of his dear Isaac, and which would at the same Time pierce his own Heart : And you know that, having in this Manner shewn that he had taken up his Cross, he shewed at the same Time that he was ready to follow Jesus Christ ; which manifestly appears in his ascending the Mountain, where he had absolutely resolved to sacri-

rice his Son ; in laying the Wood in Order for a Burnt-offering ; in laying *Isaac* thereon, to receive the mortal Blow ; in stretching out his Arm, to complete this Sacrifice : All which paints out to us, in the most lively Colours, HIM who was to be the *Price of our Redemption*.

Hereby you see, *my Brethren*, that what our LORD JESUS CHRIST commands us in our Text is no more than he hath before commanded all his faithful Servants under the Old Testament, and that they are *all* obliged to obey the same *Laws*, which are but renewed, in a Manner, more particularly under the Gospel. But wherefore have *Believers* been enjoined the Necessity of *denying themselves* ; of taking up their *Cross* ; and of following our LORD JESUS CHRIST, in this Manner, in all Times, and in all Ages ? This is what we are now to shew you, in the *second Part* of our Discourse ; and to *this* you ought to redouble your Attention.

II. GOD is a GOD OF HOLINESS. The *Seraphim* cry continually before him, *Holy, holy, holy, is the LORD of Hosts, Isa. vi. 3.* And it is this perfect Holiness, which, being without the least Stain, cannot contract any Fellowship with Men of corrupt Hearts : Therefore, to enter into Fellowship with him, we must of Necessity abandon this Corruption and all its Deeds ; and this cannot be done, but in *denying ourselves* ; because, since Sin came into the World, there is *Nothing in us* but what is *corrupted* ; and this Corruption is so natural to us, that it makes every Thing that we are *in ourselves* such as we have already shewn.

Moreover, GOD is a GOD OF ORDER, and his infinite *Wisdom* demands that every Thing which he does and enjoins should always tend to that final End which he hath proposed to himself. We have seen that *the End*, which God hath proposed in the Work of our *Redemption*, hath been to replace Man in a Condition to do every Thing to the *Glory* of his CREATOR and REDEEMER, as the End of all his Thoughts, Actions, Desires, and Affections ; and thus *Order* requires that he be obliged to renounce immediately every Thing which may
divert

divert him from this End ; he must therefore, of Necessity, renounce this *Self-love*, which is the Source of all these Wanderings, because it proposes an *other* End than the *true* one, in causing him to set himself in the Place of God ; and it is for this Reason that our LORD JESUS CHRIST would have the *Believer* deny himself.

Observe here another Reason, which powerfully confirms the former ; which is, that the *same* Order of infinite Wisdom and Justice, which God cannot violate, requires that every one, who would enter into his Alliance and Fellowship, should disavow, as much as he is able, by his Conduct and his Actions, the Sin which hath been the Source of our Corruption, and which hath alienated Men from the *first Covenant* God had made with them, and which he cannot do in a stronger and better Manner than in denying himself ; because, in so doing, we shew, by an opposite Conduct, that we entirely disapprove that which caused the *Fall* of the *first* Man. This evidently appears by considering the Nature of this Sin ; for it is certain that the Horror and Enormity of this Crime consist properly in this, that *Adam* ceased to refer *all* his Actions to the *Glory* of his CREATOR, as he was indispensably obliged to do ; and, suffering himself to be blinded by his *Self-Love*, he sought his *own* Glory ; that is to say, he renounced the *Love*, which he ought to have for the *Glory* of God, to attach himself to the *Love*, which he ought not to have, for his *own* Glory : And therefore, to follow a Conduct directly opposite to *that*, we must necessarily renounce that *unlawful* Love which we naturally have for our *own* Glory, and attach ourselves only to the Love which in Justice we ought to have for the *Glory* of God. This is the *third* Reason for the which our LORD JESUS CHRIST requires us to *deny ourselves*.

There is yet a *fourth* Reason, which is not less important ; and it is this : That we ought to observe the wonderful *Agreement* which we find in all the *Commandments* of the *Covenant of Grace*, of which this is the Foundation. It is absolutely impossible to obey these Commandments, whilst we remain full of this *Self-love* ; and there is not one which we cannot easily perform, when we, upon entering

tering into this Covenant, have truly *denied ourselves*. Judge of this yourselves, *Believers*, according to the Principles which we have laid down. Is there any Thing *easier* than to *love* our *Enemies*, when we have renounced every Thing that is unlawful in *Self-love*? Is it not true that we can then easily *forgive* all those *Injuries* to which we are exposed? Cannot we then, without Reluctance, do *Good* to *those* from whom we have received *Evil*? *pray* for *those* by whom we are *persecuted*? and, in a Word, do every Thing which, in the Gospel, appears the most difficult to those who still continue *Idolaters* of themselves? Without Doubt, *my Brethren*, all these Things are easy to them who are in this *happy State* of *Regeneration*, because then we do not account ourselves any Thing, but leave to *GOD* that Vengeance which belongs to him, and who, according to *Order*, ought to depend absolutely upon *HIS Will*.

When we are thoroughly acquainted with this fundamental Law, we find that it comprehends all the Reasons of that, which our *LORD JESUS CHRIST* teaches us in the *Gospel*; I would say of every Thing which respects the Conduct of our Actions, and which shews us the true Motives which ought to excite us to every thing we do, whether it be towards *GOD* or our *Neighbour*. See what is said, *Mat. vi. 6. When thou prayest, enter into thy Closet; and, when thou hast shut thy Door, pray to thy FATHER, which is in Secret. Thou shalt not be as the Hypocrites are; for they love to pray in the Corners of the Streets, that they may be seen of Men.* This says clearly, that, to pray to *GOD* agreeably to his Will, we must *deny ourselves*, and that those who, in their Prayers, follow the Dictates of their *Self-love* are but Hypocrites. It is for this Reason, that our *LORD JESUS CHRIST* adds, immediately after, a Form of Prayer, which evidently shews, that, in our Prayers, we ought to refer *all* our Petitions to the *Glory* of *GOD*; and that we ought not to ask *any Thing* for *ourselves* which *tends not to that End*: *Give us our daily Bread*, to the End that we may *sanctify thy Name*; *forgive us our Trespases*, to the End that *thy Kingdom may come*; *deliver us from Evil*, to the End that we may *do thy Will on Earth*, as the Angels do it in *Heaven*. All these Petitions, as
you

you see, refer themselves to the *Glory* of God, in the Heart of the *Believer* who hath denied himself. We may say the same Thing of *Fasting* and *Alms-giving*, which are spoken of in this Place, *Mat. vi. 1* and *16*. Those who regard *themselves* in these holy and charitable Duties become sacrilegious, in mixing with them the *Leaven* of their *Vanity* and *Self-love*. He who hath not denied himself never fasts but to make a Parade of his Devotion; he never gives Alms but to be seen of Men, and to gain their Esteem; and thus his most holy Actions become abominable Crimes, because we may say that, in some Sort, they are Sacrifices which he offers to the *Idol* that reigns in his Heart, I mean, to his *Vanity* and *Self-love*. We must renounce them then, *my Brethren*; we must cast down *this Idol*, before we shall be able to give to our *best Deeds* the Name of *good Works*. And this is still another Reason, for the which our LORD JESUS CHRIST requires us to *deny ourselves*.

We may apply this general Rule to all the Commandments, both of the *Law* and of the *Gospel*; but, to avoid Prolixity, we shall content ourselves in making this Application to *two* Commandments only, in which our LORD JESUS CHRIST hath included all the Rest; *Mat. xxii. 37. Thou shalt love the LORD thy GOD with all thy Heart, and with all thy Soul, and with all thy Mind*. It is evident that this *first* and *great* Commandment requires, that, in loving God, we should give him our *whole* Heart, our *whole* Soul, and our *whole* Mind; that is to say, that God will not divide them between HIM and us; no *Desire* in our *Hearts*, no *Thought* in our *Souls*, and Nothing whatsoever in us, which is not to be referred to *that Love*, by which we ought to *glorify* HIM incessantly. It is for this Reason it is said, that the *second* Commandment is like unto the first; that is to say, it ought in the same Manner to tend to *his Glory*: We ought, according to this Commandment, to *love our Neighbours as ourselves*. Observe, it is not said, that we ought to love them with all our Heart, with all our Soul, and with all our Mind; because there is Nothing but God which we ought to love with this *absolute* Love; and, if we give this absolute Love to our Neighbours, we should love them more

than we ought to love ourselves ; for we ought not to love any Thing *in ourselves* but the *Image* of God, which we bear ; and it is also this same *Image* which we ought to love equally in our Neighbours, to the End that we should refer, as well the Love which we have for *ourselves*, as the Love which we have for our *Neighbours*, to the *Glory* of God. Whatsoever there is more in our Self-Love is unjust and unlawful ; and we are *absolutely* obliged to renounce it, that we may be able to render unto God that which we owe him, and to obey the Will of *him*, who commands us, in our Text, *to deny ourselves*.

It appears, from every Thing we have said to you, that the great Reason, for which we are obliged to deny ourselves, arises from this, that, without it, we cannot give *all* our Love to God, as we are obliged to do, to be received into the *Covenant of Grace*. A like Reason compels us to take up our *Cross*, to live in this holy Covenant ; because, as God continually gives us *Tokens* of his Love, we must continually return unto him *Proofs* of ours ; which we cannot do more truly and expressly than in taking up our *Cross*, and carrying it continually ; I mean, in setting incessantly before our Eyes the Afflictions and Sufferings to which we may be exposed ; in submitting ourselves to them with *Joy* ; in expecting them with *Firmness*, and in suffering them with *Patience*, when we are called thereto ; because we manifest, by this Conduct, that we truly love God, with *all* our Heart, and with *all* our Might, since we even love these Afflictions and Sufferings ; and that our *Cross* is *sweet* to us, because it comes from *HIM*, and that we are willing to be conformed to his Will.

This shews plainly, *my Brethren*, that those who, in *Prosperity* and *Riches*, think themselves dispensed from bearing their *Cross*, and from giving to God this *Proof* of their Love, are in a most miserable State ; that they cannot say they live in the *Covenant of Grace*, but, on the contrary, that they are of the Number of the *fearful* and *unbelieving*, who shall have their Part in the Lake which burneth with Fire and Brimstone, as we have already seen. We must of Necessity inure ourselves to the *Cross*, and accustom ourselves to bear it, in whatsoever
State

State we be : This is the Means to prevent ourselves from being surpris'd at it, and from falling into the Misfortune of the rich, who cannot be admitted into the *Kingdom of Heaven*, of whom the Gospel speaks. Those who act otherwise, and who fall asleep in Prosperity, are like the *foolish Virgins*, who had no Oil in their Lamps, *Matt. xxv. 3.* When our LORD JESUS CHRIST came to put their Faith to the Proof, their Lamps were gone out, and they were not ready to enter in unto the Marriage-Feast made for this DIVINE BRIDEGROOM. It is of these Persons that our LORD JESUS CHRIST says, *Mark x. 25.* that it is easier for a Camel to go through the Eye of a Needle, than for a rich Man, that is to say, a Man who is lulled asleep by his Riches, to enter into the *Kingdom of God*. These are those Cowards, who refuse to enlist themselves under the Banner of the SON OF GOD, and who shall have no Part in his *Glory*, because they would not take Part in his Combats and in his Sufferings : They hereby shew that they are still full of themselves ; and, if they do not repent, it is most certain that God will give them up to their own Will, and to their own Misery, for having refused to follow our LORD JESUS CHRIST, and to walk with him, in that strait Way which leadeth unto eternal Life.

We are indispensably obliged, *my Brethren*, to deny ourselves, and to take up our Cross to follow our LORD JESUS CHRIST, because he first denied himself, and took up his Cross, to follow us : And certainly the infinite Wisdom of our God discovers itself here in a most wonderful Manner ; for, in the Order which he hath taken to redeem us, he hath shewn us the Order which we must keep to apply this Redemption to ourselves ; and also, in the Steps which he was pleased to take, to come to us, he hath plainly taught us the Way wherein we ought to go to approach him. Our LORD JESUS CHRIST hath denied himself, his infinite Dignity, his exceeding great Majesty, and, in some Degree, all the Brightness of his Glory, to descend into our Nothingness, and to follow us in our Misery : We ought, in like Manner, to deny ourselves, our Corruption, our Pride, and every Thing which keeps us at a Distance from him, that we may be capa-

ble of following him in his Glory. Our LORD JESUS CHRIST * became a *Cross*, to testify unto us that great Love which led him to lay down his Life for us: It is therefore most just, that, in Return, we should become a *Cross*, to testify our Love to him; and, for that End, we should be always ready to lay down our Lives, and to expose ourselves to all Kinds of Sufferings, when we are called thereto, for *his* Glory: For, as he is the CAPTAIN of our *Salvation*, it is evident that we are obliged to follow his Example, and to imitate him in his *whole* Conduct; and these are the Reasons, *Believers*, for which, by me, he yet says unto you, at this Day, *If any Man will come after me, let him deny himself, and take up his Cross, and follow me.*

What shall any one say, after this, *my Brethren*, to defend this pernicious Error, whereof we have spoken from the Beginning of this Discourse? How can they, who would lull your Consciences asleep, make their Pretences, which their Cowardice hath furnished, agree with the Spirit of the Gospel? And how can they, at the Day of Judgement, answer *him*, who hath so often declared to us, that *Afflictions* are the *Way* that leads us to *Glory*, and who commands us to *deny ourselves*, to take up our *Cross* and follow *him*, to arm ourselves early with the *whole Armour* of God, and to strengthen ourselves against all the Assaults of our Enemies? Certainly their *Fearfulness*, *Lukewarmness*, and *Cowardice*, can be followed by Nothing but *everlasting* Confusion. They have no Part in that Kingdom which is only taken by Violence; and, very far from being crowned with those Crowns of that glorious Immortality which God gives to none but those who have fought the *good Fight of Faith*, they have no Reason to expect any Thing but *that* eternal Death and Infamy which they deserve. God is merciful, say they; but does this infinite Mercifulness absolve us from the Duty we owe him, in confessing him continually before Men? and does it not engage us, on the contrary,

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* 2 Cor. v. 21. He made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him. *Isai.* liii. 3. A Man of Sorrows, and acquainted with Grief. Ver. 10. It pleased the LORD to bruise him; he hath put him to Grief.

so much the more, to deny ourselves, that we may *love* him, with the *whole Heart*, for his Mercy and Goodness, and thus to answer *that* Love for the which we are indebted? Shall God be good for no other Purpose but to furnish us Pretences for our Ingratitude? and has he shewn us *so much* Love, only to treat him with the *more Indifference*? Surely we must have entirely lost all the Light of Reason and Faith, to entertain such horrible Sentiments; and those who reason in this Manner evidently shew, that they are unworthy of the Name of *Believers*, and of being placed among the Number of the *Disciples* of CHRIST. I say the same Thing of those who imagine that it is not a very great Crime to *dissemble* their Sentiments, to avoid Persecution; whereby they make it appear, that they have no Love but only for themselves, and that, instead of sacrificing themselves, as they ought to do, for the *Glory* of God, they sacrifice, by an abominable Sacrilege, — they sacrifice, I say, the *Glory* of God to their *Idol*, to their *Self-love*. This appears evidently in the Conduct of *Apostates*; who, at the Foot of the Altars of the *Romish* Church, pretend to worship, in the Hands of a *Priest*, an abominable *Idol*, which the *Devil* hath set up, to destroy, as much as lies in his Power, the *Glory* of God among Men: For, is it not true, that, if they had the same Love for God, and his *Glory*, which they have for themselves, they would rather lose a thousand Lives, and be even annihilated, than to prostrate themselves before a *Baal*, much more execrable than that of *Jezabel*? Is it not true that they would rather, a thousand Times, lose all their *Goods*, all their *Revenues*, and all their *worldly Honours*, give their *Bodies* to be *burnt* and to the most *cruel Torments*, and submit to every Thing which Cruelty and Fury commonly inspire our Enemies to perpetrate, than to pretend to approve the great Number of damnable Errors, or to partake, in any Manner, of the Abominations whereby the Followers and Slaves of *Antichrist* debase the *sovereign MAJESTY* of God, and whereby they trample under Foot the Honour due unto *infinite Wisdom*? Oh! without Doubt, if they had the Love and Gratitude to God which they owe unto him, they would easily

fly know how horrible the Crimes are which they commit, in following the Maxims of their *damnable* HYPOCRISY: We must, therefore, *of Necessity*, renounce the Sentiments which Self-love inspires; we must, *of Necessity*, take up our *Cross*; and we must, *of Necessity*, follow the Track which our LORD JESUS CHRIST hath marked out for us, and walk in that Way which he *himself* hath pointed out to us, before we can possibly obtain the Rest and Felicity which will be the Recompence of all our Labours.

It is the Consideration of these important Truths, which, in the Times of our Forefathers, supported the Constancy of that great Number of *Martyrs*, of which our Histories are full. It is this which encouraged them in all their Conflicts; and it is this which hath borne away so many glorious Victories: For wherefore, think you, did these illustrious Servants of JESUS CHRIST despise so much their own Lives? Wherefore, think you, in the Midst of all their *tribulations*, and in their most cruel *Sufferings*, have we heard them *blessing* the Name of God, and *praising* him for the *Torments* which he had called them to endure? It was because they had entirely denied *themselves*. It was because they had made an indispensable Law to themselves, *to live only for God*. It was because they made no Account, neither of their Goods, nor of their Lives, when HIS *Glory* was concerned in it; and it was because this *Glory of God* was the End of ALL their Actions. They glorified him by their Sufferings; their utmost Desires were therein accomplished; and thus they enjoyed a perfect Happiness in all their Torments. Wherefore have these valiant Soldiers regarded, with so much *Firmness*, the most terrifying Punishments? Wherefore have we seen them defy their *Tyrants* with so much Courage? And wherefore have not the Horror of the Torture of their *Butchers*, and the most cruel and the most affrighting Torments, ever had the Power, in any Manner, to stagger them? It was because they had taken up their *Cross*. It was because they were prepared, and, as it were, exercised, long before, for all these Sufferings; and it was because they had always these Things before their Eyes, to familiarize themselves to them, that they might

might not be surpris'd when they fell upon them. And wherefore, lastly, wherefore did these valiant Champions go to the Combat in so intrepid a Manner? Why have we seen them mount their *Scaffolds* as if they had been *Thrones*? And why have they embraced all the Horrors of Death with so much Resolution? It was because they were entered into the Covenant of Grace, as into the Field of Battle. It was because they saw themselves there encompass'd about with such a *Cloud of Witnesses*. It was because they looked unto *JESUS CHRIST*, the *Finisher of their Faith*. It was because they saw that, *having despised the Shame* of the Cross, *HE* had, by this Way, ascended up into Heaven, and was sat down at the Right-Hand of the *Throne of God*. And it was because that, having set before them this *DIVINE REDEEMER*, as their *CAPTAIN*, they had taken an immoveable Resolution *to follow HIM* in all his Combats, and to ascend, by the *same Way*, to the *same Glory*.

Behold, *Believers*, behold the Example you ought to follow: Behold the true Course you ought to keep, if you would have Part in the Kingdom of *God*. Do not think, then, to excuse yourselves on Account of the Difficulties which we meet with in the Way. There are no Difficulties but to them only who are loaded with the Burden of their *Self-love*: Those who are entirely strip-ped of it find Nothing which stops them in the Way of their Salvation. *David* refused *Saul's Armour*, and with his Sling alone he went to fight with *Goliath*, and overcame him without any Difficulty: So the *Believer*, when he hath denied himself, when he is disembarassed from all these Fetters wherein his *Self-love* kept him enchained, and when he hath Nothing but his *Faith* to regulate his Conduct, then is able to *fight* with all the *Powers* of the *World*, and to triumph over all the Horrors of Death. Let us, then, get into this State, *my dear Brethren*. Let us confine our *Self-love* within the just Bounds which *God* hath prescribed to it. Let us, in all our Actions, aim at *his* Glory. Let us give him, incessantly, such Marks as will testify that we love him with *all* our Heart, and with *all* our Might. Let us, for this End, take up our Cross with *Joy*, and let us bear
our

our Afflictions with *Patience*. It is thus that we shall walk in the Footsteps of our DIVINE CAPTAIN. It is thus that we shall return *victorious* from every Conflict wherein we shall be engaged. It is thus that we shall be able to *defy our Enemies*; and it is thus that we shall render *ineffectual* all the *Fury* with which they shall persecute us. It is thus that, by an unshaken Constancy, we shall cover them with *Shame* and *Confusion*. And it is thus that there will never be any Oppression, nor *Anguish*, nor *Persecution*, nor *Famine*, nor *Nakedness*, nor *Perril*, nor *Sword*, which can separate us from this great Love which GOD hath manifested to us in JESUS CHRIST OUR LORD. Let those who now suffer Persecution learn to bless GOD for the Evils which they endure, and to praise him for that he esteems them worthy to suffer for HIS *Glory*. Let those who are now in Prosperity, and possessed of the Riches of this Life, no longer retain any criminal Attachment to the Things of this World. Let them learn to make a good Use of those which GOD has given them. Let them regard them only as the Means to advance HIS *Glory*, in praising HIM, and in distributing them liberally to those who are in Want; and, very far from believing themselves dispensed with from bearing THEIR *Cross*, let them have always before their Eyes the Image of all the Sufferings by which GOD may soon perhaps put THEIR *Faith* to the Trial, to the End they may be always ready to suffer every Kind of Torture for his GLORY. GOD calls us to it, this Day, in a very awful Manner. His Hand is stretched out to strike those Blows which will discover the true *Children* of GOD, and which will distinguish them from those who belong not to his Election. They are already laid very heavy upon our *Brethren* in many Parts of the Land; and we must be very blind indeed not to know that these are so many *Warnings*, which ought to teach us to be ready against the Day of Visitation. Let us *watch*, then, my dear *Brethren*; let us *watch*; for now we know not neither the Day nor the Hour at the which our DIVINE MASTER shall come; whether it be to prove us in this Life, or whether it be to call us to a better Life. O how happy will those be whom he shall find disposed to follow him!

O how

O how happy shall those be, who shall be before-hand made ready for the Combat ! O how happy shall those be, who, armed with *Patience* and *Faith*, shall find themselves able to resist *all* the Fury of their Enemies ! Yea, certainly ; for, after their Warfare and their Victory, they shall triumph EVERLASTINGLY in *Heaven*. There they shall be crowned with *Crowns* of a GLORIOUS *Immortality* ; and, being inseparably united to their DIVINE HEAD, they will partake, *with him*, in the *Glory* which surrounds him, after having also partaken of his Sufferings. *To this GOD, who hath loved us, and who gave himself for us, as to his FATHER, and the HOLY SPIRIT, be Honour and Glory, Might, Majesty, and Dominion, for ever and ever. Amen.*



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THE
HISTORY
OF THE
FRENCH MARTYRS.

To our dear Brethren, the faithful of the reformed Churches of France, who suffer Persecution for the Cause of the Gospel of CHRIST, and for the Profession of the Truth.

My dear Brethren,

AS they have already begun, in the Kingdom, to exercise the Executioner upon the Confessors of the Truth, by compelling them to make a Confession of the Crimes charged upon them, * to which they have
B condemned

* *Par les Amendes honorables.* This is a most ignominious Punishment, inflicted upon a great Offender, or one who is thought to be such ; who must go through the Streets bare-footed and bare-headed, often with a Rope about his Neck, with a lighted Torch in his Hand, unto the Seat of Justice, or other public Place, where he is to make a public Confession of the Crime wherewith he is charged, and to ask Pardon of God, the King, and the Magistrates. *Laval's Hist. of the Reformation in France, Vol. 1. Fo. 23.*

condemned some of our Pastors, I doubt not but we ought to prepare for greater Punishments. The Power of our Enemies is continually increasing, and they are constantly animated with the same Spirit of Fury which made them commit so many Cruelties upon our Fathers: And, therefore, it is most certain, that as soon as they have, by little and little, obtained the Liberty to erect Scaffolds and funeral Piles for us, they will not fail to fill the whole Kingdom with our Blood and with our Ashes: For, if we may judge of what is to come to pass by the Examples we have had in Times past, it is evident we are at the Eve of the most cruel Persecutions. We deceive ourselves when we flatter ourselves it will be otherwise. Every Thing which they tell us, and every Thing which we ourselves say, to persuade one another to the contrary, is founded upon very weak Reasons; whereby we endeavour to deceive ourselves, and whereby it is also manifest we are deceived every Day.

They are determined to destroy us at any Rate, and this is a Design which they no longer make a Secret. Our most cruel Enemies seek to render us odious. They move Heaven and Earth to excite the Fury of the People against us, and even the Hatred of those whose Authority we revere; and their malicious Endeavours are accompanied with such woful Success, that we are visibly within a Hair's Breadth of our Ruin. They despise the most holy and sacred Laws when they favour us; and they listen not even to those of Nature when they determine against us. Thus we see, every Day, that, amongst us, *Fathers* are become *Slaves* to their *Children*, because our Enemies are pleased to become Protectors of our rebellious Offspring. There is already an infinite Number of Edicts, and we are surprised daily with them, to which our Consciences cannot submit, and which entirely deprive us of our *Christian Liberty*. There is no Doubt but their Intent is to make us pass for
rebellious

rebellious Subjects, since we refuse to obey these Laws, which we are obliged to refuse to obey, if we would be found in our Duty, and obey GOD rather than *Man*; and all the Steps which our Enemies have taken shew evidently, that they watch for an Occasion to give Weight to this *pretended* Rebellion, in order to find an Excuse to make us suffer the same Punishments, to which they have formerly condemned our *Fathers*, upon the same Pretence.

It is Time, then, we should be prepared for all the Trials which GOD is pleased to send us; and, without flattering ourselves with vain Hopes, we should endeavour to accustom ourselves betimes to the Prospect of Punishments and Tortures, to render the Idea of them familiar to us, that we may be better able to suffer all the Rigour and Pain of them, if it should please GOD to call us thereto, and to suffer us to fall into our Enemies Hands, to punish us for our Sins, whereby we have undoubtedly deserved his Wrath. It is for this Reason that I present you with this abridged *History* of the Sufferings which our *Fathers* have endured, for the same Cause, and for the same Truths, which we maintain at this Day. As we are fully persuaded of the Truth of the Facts which are related in the *History of the Martyrs*; and as every one knows they are founded upon those *authentic* Acts, extracted from the *Records* of the *Courts of Justice*, where the Sentences of Condemnation were given, and from other Papers and Authorities which are not less authentic; it is unnecessary for me to prove what I have related; because the Brevity, to which I have bound myself, renders such Sort of Proofs impossible; and because those who are desirous to search into them may readily find them in the *General History of the Martyrs* of our Reformation, from whence this *Abridgement* is drawn.

I shall not speak, at this Time, of any *other Martyrs* than those of our own Nation; because, although others have suffered in the same Cause, it

should seem that the Examples of these regard us more nearly : And their Examples ought to be more interesting and more powerful with us, and we should esteem their Blood in a more particular Manner, as the Seed from whence we have sprung ; and we should regard them as Persons born and brought up in the same Land, breathing the same Air as we do ; who had the same *Passions*, and the same *Weakness*, by Nature ; as we have the same Supports from *Grace* as they had. There is scarce any *Believer*, in any Age, of what Sex or Condition soever, but may here find Examples to suit his particular Case ; and thus every one may apply those Things to himself which he thinks come nearest the State he is in, to form or to confirm in him a good and persevering Resolution to imitate those who have had neither less Weakness than they, nor more Support than they may obtain, in asking it of HIM who never forsakes *his Children*, and who always makes perfect HIS *Strength* in *their Weakness*. I shall follow, in this Abridgement, the Order of Time, as we meet with it in the *History of the Martyrs*, because it is the most convenient and ready to follow ; and therefore I shall begin with *Catharine Saube*, who was burnt at *Montpellier*, in the Year 1417.

CATHARINE SAUBE.

1417. CHA. VI. — This young Woman was a Native of *Thou*, in *Lorraine* ; and the History, from whence this Account is taken, being Nothing more than a Kind of a short Journal of the most remarkable Things which passed at *Montpellier*, it neither speaks of her Age, nor of the Quality of her Parents, nor of the Occasion of her going from *Thou* to *Montpellier* : It says only, that, being desirous to enter into the *Convent* of the Nuns of *Lates*, and having petitioned the *consular*

fular Judges,* who were the *Patrons* of the *Convent*, she was duly admitted, the fifteenth of *November*, 1416; and that, on the second of *October*, in the Year following, she was condemned, for a *Heretic*, by a *Dominican Frier*, named *Raymond Cabaffo*, *Vicar* of the *Inquisitor*, because she had confessed those Truths, which we maintain at this Day, concerning the Nature of a *Church*, the *Adoration* of the *Mafs*, *auricular Confession*, and *Purgatory*.

After this Sentence she was committed to the Custody of the *Provost* of the City, who carried her to the Place of Execution, where she was burnt, although the People, apparently touched with the Weakness of her Sex, wished they had treated her with more Lenity. The Bishop of *Maguelonne*, having celebrated a solemn *Mafs*, preached a Sermon, wherein he endeavoured to shew, that this Maiden had been justly condemned, because he saw many there who appeared to be convinced of the contrary.

This is what we learn from the Journal, which I mentioned before, which adds, that the *Convent*, where this *Catharine Saube* had lived almost a Year, was burnt a little Time after, and ALL the *Nuns* in it; wherefore there is Reason to believe, that this pious Maiden, having powerfully felt the Force of the Truths which she maintained, even to her Death, and having been convinced of the Importance of them for the Salvation of Souls, resolved to enter into this *Convent*, to teach these Truths to the *Nuns* who were there, as she did most certainly with Success, *since they were all burnt* in the End. She resolved to instruct these young Women, because her Sex prevented her from joining Company with Men, and to rescue them from their Errors. Perhaps, having resolved, in the *Parlour Conversations*, to communicate her Sentiments to the *Monks*, or *Ecclesiastics*,

B 3

who

* *Consuls de Mer*; certain Merchants appointed to determine all Affairs of Trade.

who had the Direction of the *Convent* wherein she dwelt, in order to lead them to give *Glory* to God, and to teach them the Truths which God had made known to her, she was betrayed by these Men, whom this Kind of Knowledge does never please very much, and who would rather live in Idleness and Voluptuousness than take the Pains to search out the Truth, and instruct themselves in those Things which concern their everlasting Salvation. However it was, it is a glorious Example ; and I am persuaded, that, if we could know the Circumstances of her Death, we should have great Reason to admire her Constancy, as we may justly wonder at this generous Resolution, which animated her to set her Hand to so great a Work, notwithstanding the Weakness of her Sex, the unhappy Blindness of the Age, and the little Assistance she could expect to receive from Men. What ought we not to do at this Day ? We have a greater Knowledge of the Truth, more Examples, and many more Advantages, than *Believers* could have in that unhappy Age, which was so full of Darkness.

THOMAS RHEDON.

1436. — In the same Century, in the Year 1436, *Thomas Rhedon* was burnt at Rome. He was a *Carmelite*, a Native of *Brittany*, a Man of Probity, and a famous Preacher. The Disorders he had seen in *France*, in the Church, and particularly amongst those of his own Order, gave him a Desire to take a Journey to *Rome*, believing that the Place which was called *Rome the holy** must have Inhabitants and People more holy than those which he left for their Corruption : But, having met with the contrary, he had so much Courage as to preach both against the Manners of the Times, and the Abuses which were committed in the Church of *Rome* ; whose Reformation he

* *Roma la santa.*

he having thus fought, Nothing more was necessary to condemn him for a *Heretic*, and to draw upon himself the Hatred and all the Fury of those who could not bear honest Men.

JOHN LE CLERC.

1523. FRANCIS I. — These were only the First-Fruits; the great *Harvest* of Martyrs was reserved for the following Age. *John Le Clerc* was one of the first who in this Century obtained the *Crown of Martyrdom*. Doubtless he longed for it; since, not being able to procure it fully at *Meaux*, where he was born, he went to seek it at *Mets*, in *Lorraine*.

He was a *Woolcomber* by Trade, and had been instructed in Religion by those first *Reformers*, who at once made so rapid a Progress in the City of *Meaux*. I confess, the extraordinary Zeal, which he shewed against the *Pope* and against *Images*, would at this Day be esteemed indiscreet; but, at that Time, when every Thing was corrupted, violent Remedies were necessary, to rescue Men from Error, and to complete the *marvellous Work* of the *Reformation*, which was then but just begun. Let us see, then, how great this Zeal was, which made him wish for, and seek after, *Martyrdom*.

Every one knows what a great Trade was then carried on for *Indulgences*.* One Day, when they sold, with great Solemnity, these Merchandises, at the great *Church*, according to their usual Custom, *John Le Clerc* wrote against this Abuse, and fixed the Writing against the Church-Door; wherein he shewed, amongst other Things, that the *Pope* was *Antichrist*. For this he was condemned to be whipt,

B 4

three

* A Licence which the *Pope* grants, for Money, to LIVE IN SIN for a certain Time, to eat Fish in Lent, &c.

three different Times, on three succeeding Days ; at the End whereof he was *branded* in the *Forehead*. This Sentence was executed ; and History informs us, that his *Mother* encouraged him all the Time he was whipt ; and, when she saw they marked him in the *Forehead* with a *Flower de Luce*, she cried aloud, *Blessed be JESUS CHRIST and HIS BANNERS.**

But this was not enough for this courageous Martyr ; he had Strength sufficient to undergo greater Sufferings : He went, some Time after, to *Mets* ; and, when he had been there some little Time, having learnt that there was to be a solemn *Procession*, and a Kind of *Pilgrimage*, in a Place where there were some *famous Images*, at a League Distance from the City ; he went to this Place the Day before the Feast ; and, having staid there the Night, took his Opportunity to break all the *Images* to Pieces ; hoping, undoubtedly, to convince the People, thereby, that these *Idols* did not deserve to be worshipped or adored by Men, since they had no Power to defend themselves against a single Person.

If Men were governed by Reason, we should need no other Proofs, than those of this Nature, to destroy all those *false Miracles* which they attribute to their *Images* : But Superstition is an Enemy to Reason. When the Clergy and the People found the Objects of their blind Devotion broken and defaced, they sought to punish the Author of what they looked upon to be a Sacrilege. He was taken. He confessed

* In this Year, viz. 1523, began the Executions of those who professed the new *Reformation*, preached by *Luther*. The *Protestants* reckoned for their first Martyrs (for they called them so) one *John Le Clerc*, a Native of *Meaux*, a *Wool-comber*, and two *Augustine Friars*, of the Country of *Brabant*. *Le Clerc* was whipt, and branded with a *Flower de Luce*, at *Meaux*, for having affirmed the *Pope* to be *Antichrist* ; afterwards he was burnt at *Mets*, for breaking down the *Images*. *Mezeray, Hist. abrég. de France, Tom. v. Fo. 253, sur le Regne Fran. I.*

fessed the Fact, and gave his Reason for so doing, before the People. They cried out, *Away with him*; as if he had been the wickedest of Men. They prepared his Trial. He gave Testimony to the Truth of the Gospel. He was dragged to the Place of his last Sufferings; where they first *chopped off* his Right-Hand; then they *tore off* his *Nose* with *Pincers*; the *Flesh* of both his *Arms* was also torn off with *red-hot Pincers*; and both his *Breasts* were *plucked off* from his Body. He endured all these Torments with an admirable Constancy, *praising* God, and singing those *Verses* of the *cxv. Psalm*, where the *Idols* are spoken of, *which are but Gold and Silver, the Work of Men's Hands, &c.* that he might thereby confound those, who, for *Images* of this Kind, had destroyed, in him, the *Image* of the *living* God. After these Tortures he was *burnt*, as a *Heretic*, and finished his Life with the same Constancy, and with the same Fortitude, which he had shewn in suffering all the other Torments.*

Although this Example ought not to be followed as a Precedent, it is not the less admirable; and proves most manifestly, that, when God calls us to glorify him before Men, and enflames us in an extraordinary Manner with a Zeal for his House, he never fails to give us Strength proportionable to the Greatness of those Things which he causes us to undertake.

JAMES PAVANES.

1524. — The Year following, 1524, *James Pavaues* was taken up at *Paris*, and made a Prisoner. He was

B 5

one

* From *Meaux* Le Clerc went to *Rozay* in *Brie*, and from thence to *Mets* in *Lorraine*; where he was the first Founder of the reformed Church in that Place, and sealed the Truth with his Blood, being *burnt alive* the next Year. *Lacual's Hist. of the Reformation in France, Vol. 1st, Fo. 23.*

one of those whom *William Brissonnet*, Bishop of *Meaux*, had invited to reform his Diocese. During his Imprisonment he was solicited to recant, † and to make a public Confession ‡ of his Crime, to save his Life, after the Example of some others, who had done the same Thing. He complied; and this Weakness was followed, very soon, with a Remorse which always accompanies those who betray their Consciences. He testified it, by his Sorrows and by his Sighs, to those who visited him; and, at length, not being able to live without making some Reparation for the Fault which he had committed, he resolved to maintain publicly his former Sentiments, both by Writing and before his Judges, chiefly upon the Nature of the Sacrament of the LORD's Supper. He did so. He was taken the second Time; and, having then as much Constancy and Firmness as he had before of Weakness, he was burnt alive, in the Midst of the Place, or Square, called the *Greve*, at *Paris*; giving more Edification to his Brethren, by his Death, than he had before given Scandal.*

THE HERMIT DE LIVRI.

1525.—*The Hermit de Livri* followed him very soon, and was burnt before the Church of *Notre-Dame*, at the Tolling

† *James Pavanes*, of the Country of *Bologna*, a learned, though a young, Man, who had been enticed into *Meaux* by the Bishop *Brissonnet*, being arrested, was so much terrified by *Martial*, (who, through Fear, renounced the Reformation, and was made a Canon and a Penitentiary at *Paris*,) that he recanted and made *Amende honorable*. *Laval's Hist. Reform. Franc.* Vol. I. Fo. 23.

‡ *Amende honorable*. See it explained in a Note before.

* But he (*Pavanes*) being not able to abide the Remorse of his Conscience, he abjured a-new the Errors of the Church of *ROME*, for which he was condemned and burnt at *Paris*, in the Year 1525. *Laval's Hist. Reform. Franc.* Vol. I. Fo. 23.

Tolling of the great Bell, to stir up the People of *Paris*, and to draw together the greater Numbers to this sorrowful Spectacle, which was then become the *Diversion* of the Enemies of the Gospel.

DENNIS DE RIEUX.

1528. — Three or four Years after, in the City of *Meaux*, of which we have just before spoken, *Dennis de Rieux* was also condemned to be *burnt alive*, for the Doctrines of the Gospel; and chiefly for having maintained, that the *pretended* Sacrifice of the *Masse* led Men away from the Faith which they ought to have in the Merit of the Death and Passion of our LORD JESUS CHRIST. The *Bishop* of *Meaux*, the celebrated *Brissonnet*, although he had been one of the first who had resolved to introduce the *Reformation* into his City and Diocese, yet he endeavoured to shake his Constancy, both by his Example and his Promises; for he had not Resolution sufficient to pursue his Intentions of reforming his Church: But this *valiant* Martyr was Proof against both. He refused his Liberty, and the Pension which he offered him if he would renounce the Truths of the Gospel, which he maintained; and he reproached the *Bishop* for the Cowardice which he discovered in making this Offer. He fortified himself in his Resolution, by setting continually before his Eyes what our LORD JESUS CHRIST says in the Gospel, *Matt. x. 33. Whosoever shall deny me before Men, him will I also deny before my FATHER which is in Heaven.* And, in Truth, these Words are very proper to confirm the Faith of those who are put to the Trial, and doubtless ought to fill with Fear the Hearts of those who are so cowardly as to renounce the Truths of the Gospel, from whatsoever Motive it may be.

Having persevered constantly in the Faith, he was condemned to be *burnt alive*, and to be drawn upon a Sledge to the Place of Execution; which did not hin-

der him from speaking continually to the People, and exhorting them to turn from their superstitious Errors. They had, by Force, fastened to his Hands a *wooden Cross*; but he shook it in such a Manner, that at length he cast it quite from him upon the Ground; being convinced it was not by these Instruments of Superstition that we are saved, but by *Faith* in the *Merits* of the *Sufferings* and *Death* which our LORD and SAVIOUR, JESUS CHRIST, hath endured upon the *Cross*. This Contempt of the *wooden Idol* irritated the Superstitious so much the more; who insulted him whilst he lay extended upon the Hurdle; and, to make him undergo the greater Torment, they drew him up *three* Times in the Air, over a slow Fire: But this only served to render his Constancy the more admirable; since he continually prayed, and called upon the Name of the LORD, unto his last Breath.

STEPHEN RENIER.

The same Year, *Stephen Renier*, who had been a *Cordelier*, was burnt alive at *Vienne*, in *Dauphiny*, and suffered Death with great Resolution, for having taught the Truth of the Gospel at *Nonnay de Vivarets*, and preached against the Superstition which the People of that Town had for a *Shrine*, which they called the *sacred Powers*, which they believed was filled with *Reliques*; a grand Incentive to Superstition. His Death did not prevent the Truth from being constantly taught there, to the great Grief of the *Archbishop* of *Vienne*, who exerted the utmost of his Power to hinder it, but without Effect.

JOHN DE CATUREE.

1532. — All these Executions did not prevent the Doctrines of the Gospel gathering every Day new Strength in many Parts of the Kingdom; neither did it prevent very many Persons from exposing their
Lives

Lives in the Defence of them. *John de Caturée* was one of those, who, in the Year 1532, sealed them with his Blood. He was born at *Limoux*, and had attained, by his great Learning, to the Office of *Professor of Law*, in the University of *Toulouse*. His Knowledge was not confined to the Law; but he had a thorough Acquaintance also with the holy Scriptures; and, being of a ready Wit, he was very able to defend the Truth; and cited, very properly, the Passages of Scripture upon which those Truths are grounded.

Whilst he lived at *Limoux*, he had endeavoured to undeceive the People, in a Discourse which he delivered upon *All-Saints Day*; but the principal Cause of his being accused of *Heresy* was very remarkable. He went, on the Eve of *Twelfth-Day*, to sup with some Friends; and, as he was convinced that the common Rejoicings on this Festival are always profane and heathenish, he proposed, to the Company, to change these *Pagan Profanations* into a truly *Christian Banquet*; and, instead of crying out, * *the King drinks*, as was the usual Custom, they should say, *CHRIST reigns in our Hearts*. He desired also, that, after Supper, every one would propose, in their Turn, some Text of Scripture, which would furnish him with an Occasion of speaking to them concerning the Truths of the Gospel.

At that Time very little was necessary to convict a Man of being a *Heretic*. To be an *honest Man*; to hate the Lewdness and Profanations which the *Romish Church* authorised; and to speak of the *holy Scriptures*; were manifest Tokens whereby they never failed

* *Epiphany*, or *Twelfth day*, is, by the *French*, called the *Feast of the Kings*; it being supposed that the wise Men, who came from the *East* to offer Gifts to *CHRIST JESUS*, were of that Dignity. Whence that superstitious Custom arose amongst them, to say, when any one drank, *the King drinks*.

failed to discover those whom they at that Time called *Lutherans*. *Caturée* was thereupon taken up, upon these *suspicious* Marks, in the Month of *January*, in the same Year, 1532. He gave an Account of his Faith. He offered to his Judges to prove, by *Scripture*, what he had advanced; and confounded those who undertook to dispute with him.

When they found they could gain no Advantage against him this Way, they offered to set him at Liberty, if he would only deny three Things, by reading publicly a Paper they should give him, without making any *formal Confession* of his *Heresy*. He staggered at the first; but, having reflected on the Importance of this Recantation, God strengthened him so powerfully that he would never consent to it, whatsoever they promised or threatened him with; therefore he was declared a *Heretic*, and, as such, condemned to be *burnt alive*, after having been *degraded* from his Order of *Priesthood* and from his *Professorship*. God gave him the *Courage* and *Constancy* common to *Martyrs*. He confounded and totally silenced a *Dominican Friar*, who undertook to prove to the People that he was a *Heretic*. He praised and gave *Glory* to God to the last Breath. He exhorted the People to inform themselves of the Truth, and to search after the *Knowledge of the Gospel*. He edified exceedingly all those who were Spectators of his Death and Martyrdom; and it had a great Effect, chiefly among the Scholars, who then were *Students* in the *University of Toulouse*.

M A R C I I.

Some Years after, a *Cordelier*, named *Marcii*, sealed gloriously, with his Blood, the Doctrines of the Truth in the same Place, for having preached, at *Castres* and at *Roüergue*, much to the Benefit and Edification of his Auditory.

ALEXANDER

ALEXANDER CANUS.

The Year following, which was 1533, *Alexander Canus*, born at *Euxeux*, in *Normandy*, was also called to suffer *Martyrdom*, and to give Glory to God, in the Capital of the Kingdom. He had quitted the Order of *Dominicans* to retire into those Places where the pure Gospel was preached. He was there some Time, and being fully instructed in the Truth, in attending upon some of the first Reformers, he resolved to return into *France*, and preach to the People the Word of God in every Place where it might be received, without Regard to his Life. He began to put his Design into Execution in travelling through the *Massonnois*; and, being arrived at *Lyons*, he made some few Exhortations to the Reformed who were there. He preached on *Easter-Day* and the Day following with much Power; and was, at length, arrested by the Bailiffs, who had been informed of these Assemblies. His Trial was soon brought on at *Lyons*. He was condemned to Death; but, because he appealed from this Sentence, he was sent to *Paris*.

When he arrived there he was put several Times to the Rack, to compel him to discover other Believers; and they treated him so cruelly that they broke one of his Legs. He endured all these Torments with surprising Constancy, in praying to God for that Mercy and Pity which he could not find among Men. At length he was condemned; and his Sentence of Condemnation was pronounced against him in open Court: But this had no other Effect upon him than to strengthen his Constancy. They degraded him; and he remained silent, without speaking a Word during the whole Ceremony of his Degradation, lest they should cut out his Tongue, as they had threatened him, and thereby prevent his praising God, and publishing his Truth, as he was determined to do in going to the Place of Execution.

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As soon as the Ceremony of degrading him was finished, they put on him a Fool's Coat: This Treatment was very pleasing to him; because this resembled what *Herod* did to CHRIST JESUS. And he was at last carried, in that Dress, in a Dung-Cart to the Square *Maubert*, where he was to be executed. He taught the People who followed him; and sowed all the Way the good Seed of the Word; although the *Dominicans*, who accompanied him, did every Thing in their Power to hinder him. When he was brought to the Place of Execution he asked Leave to speak to the People; and, having obtained it, he made an excellent Discourse, wherein he gave an Account of his Faith, with much Power and Eloquence; and he concluded with a Prayer, which he offered up with great Fervour and Devotion. He desired the People to pray for him, that GOD would be pleased to give him Courage to die for his *most holy Name*, as CHRIST had died for him. After this he was * *thrown into the Fire*, and was heard to cry, in the Midst of the Flames, MY REDEEMER, *have Mercy upon me!* Thus this illustrious Martyr breathed out his Soul to GOD, after having given Glory to HIM in the Midst of the most cruel Torments.

JOHN POINTET.

The same Year *John Pointet* also obtained the Crown of Martyrdom. He was a Surgeon by Profession, and he was known by the common Mark, whereby all the Reformed were then discovered: It was because he was an Enemy to Vice. This appeared to certain *Monks* and *Priests* whom he had cured of a *shameful* Disorder: For, whilst they were under his Hands, he had often represented to them that they had better *marry* than remain in a State of *Celibacy*, which engaged them in those Debaucheries that had brought on them this Distemper. None but

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* His Leg was broke.

a *Lutheran* was capable of talking after this Manner. They accused him of *Heresy*. He was taken and condemned to Death, which he suffered with a most wonderful Courage. His first Sentence of Condemnation was, that he should be *strangled*, and then *burnt*; but they added to his Sentence, that he should have his *Tongue cut out*, because he had refused to kneel before an Image which was in the Chapel belonging to the * Prison; and had said to a Confessor, who was appointed to attend him, and who would have obliged him to kneel, that he was a *Seducer*, who would persuade him to commit *Idolatry*; and had also told three of his Judges that they were *blood-thirsty Men* and *Murderers*, who unjustly condemned, every Day, the *Children of God*. This was executed; notwithstanding which it did not prevent him from giving Glory to God by Signs, nor from persevering in the Confession of the Truth. This unshaken Constancy fired his Enemies with new Rage. They altered entirely his former Sentence, and *burnt him alive* in the most cruel Manner they could devise. Thus this courageous Martyr ended his Life; who, doubtless, deserves eternal Praises.

The following Year is famous for the many Papers which were fixed up in all the Places and in all the Streets of *Paris*. They were a Kind of Manifesto against the Errors of the *Romish Church*; which they might much better have avoided rendering so public, but Zeal sometimes carries us too far. This did but make their Enemies the more inveterate, and cost the Lives of many Believers. †

BAR-

* *La Conciergerie*. A Prison belonging to the *Parliament*, as they were a Court of Justice.

† The preposterous and indiscreet Zeal of some quite altered the *King's* good Intentions. About the End of the Year 1534, they affixed to the public Places at *Paris*, and to the Gates of the *Louvre*, nay even to the *King's* own Apartments, some Articles against the Tenets of the Church

BARTHOLOMEW MILON.

Bartholomew Milon, a Native of *Paris*, and Son of a *Shoe-Maker* of that City, was one of the first upon whom fell the Rage of *John Morin*, the *Lieutenant-Criminal*, * a notorious Persecutor of the Reformed, and whom we may call, with great Truth, the *Marillac* † of that Time. *Milon* was afflicted with the Palsy

Church of *Rome*, penned in Words very injurious and unbecoming. The King, hearing of this at *Blois*, where he was at that Time, was extremely incensed against the Reformed, being incited to it by their Enemies, particularly by the *Constable* of *Montmorency*, and, above all, by the *Cardinal de Tournon*: He resolved to destroy them all, if it were in his Power; and sent his Orders to *John Morin*, *Lieutenant-criminal* of *Paris*, to inform against them, and to put in Prison all those who should be suspected. *Morin* obeyed his Orders with such an extraordinary Diligence, that, in a little time, the Prisons were full of People, of each Sex and Rank. *Laval's Hist. Reform. of Fran.* Vol. I. Fo. 29.

* The Officer who presides over criminal Affairs.

† *Marillac* was a notorious Persecutor of the Protestants, at the Time of the Revocation of the *Edict of Nantes*. He was the *Intendant* of the Province of *Poitou*, where he exercised his Cruelties about the Year 1680, and for many Years before and after, as we find in a little Treatise, written by the learned Mr. *Claude*, entitled *Complaints of the Protestants in France*, where he says, " We may add, " the Managements sometime used in the Council, where " some Churches were preserved, at the same Time others " were ordered to be demolished, to make the World " believe they observed some Measures of Justice." — " It was in this View that, at Court, they seemed at first " not able to believe, and at last not to approve of, the " Excesses, which were committed in *Poitou* by one *Marillac*, an *Intendant* of that Province; a Man both cruel " and greedy to the highest Degree, and fitter much to be " sent on the Highway, than to be made *Intendant* of a " Province;

Palsy in every Part of his Body, except his Arms and his Tongue. The Intemperance of his Youth had reduced him to this State, and he would not have been reformed by this Affliction, but GOD was pleased to call him to the Knowledge of himself, by Means of a Man whom he mocked, and who was one of the Reformed: For he had made it his Custom to mock all those who passed by his Father's Shop, notwithstanding the miserable Condition he was in. This *Believer*, whom he had mocked, came up to him and told him, in a few Words, that he ought not to mock Persons who passed along the Street; and that GOD had afflicted his *Body* for no other Purpose but that he might heal his *Soul*. *Milon* was surprised at this Discourse, but nevertheless it stuck by him. This *Christian* Man put a *New Testament* into his Hands, and desired him to read it. The Reading of this holy Book produced, very soon, a good Effect, and so sudden a Change was perceived in him, that every one who had known him before was surprised at it.

His Disorder confined him to his Bed near *six* Years; and, notwithstanding his Confinement, he failed not to earn sufficient to maintain himself, and to bestow Something in Alms. He taught writing; he etched Couteaus and Swords; and he worked for the Goldsmiths. He instructed his Father's Family, and he declared the Truths of the Gospel to all those who came to see him. Thus he lived, until *Morin*, entering his Chamber, took, according to his Custom, whatever he liked best, and carried him, by his Officers, to the common Prison. There was now no Care taken of him, as formerly there had been; and he underwent all these Afflictions with an admirable Resignation. He greatly comforted the other Prisoners, whom he encouraged both by his Example and by his Conversation. At Length, being
condemned

“ *Province*; though, indeed, he was let loose on Purpose
“ for these Exploits,” *Chalon's Hist. of France*, Vol. II.
Fo. 80, 82.

condemned to be burnt with a *slow Fire*, he suffered this cruel Punishment, at the *Greve*, the twenty-ninth of *January*, 1535, with a Firmness so wonderful, that his Enemies were astonished at it. Thus God perfected his Strength in the Weakness of this illustrious Martyr; who was one of the first who suffered Death for the Papers which had been fixed up, although he was most manifestly innocent.

NICOLAS VARLETON.

Nicolas Varleton, a Receiver, of *Nantes*, in *Brittany*, knowing Nothing more than the *first Rudiments* of the Gospel, yet suffered Martyrdom, most courageously, at the *Cross du Tiroüer*, where he was burnt.

JOHN DU BOURG.

John du Bourg, a *Woollen-Draper*, suffered, in like Manner, in the Midst of the Market-place; and, notwithstanding the Intreaties of his Relations, he preferred the *Crown of Martyrdom* to all the earthly Goods which he had already acquired, and to all the Riches which he possessed.

HENRY POILLE.

Henry Poille was also of the Number of those who laid down their Lives so undauntedly in this dreadful Persecution. He was a *poor Mason*, who came to the Knowledge of the Gospel at that Time when the Bishop of *Meaux*, of whom we spake before, was about to reform his Diocese. His Punishment differed, in this Piece of Barbarity, from the Rest: A *Hole* was bored through his Tongue, and fastened with a Piece of Iron to his Cheek, that he should not speak to the People when they carried him to Execution. He persevered, notwithstanding this Barbarity, to the last, in the Confession of the Truth, with a wonderful Courage and Resolution.

STEPHEN

STEPHEN DE LA FORCE.

At the same Time, *Stephen de la Force* was burnt, in the Church-yard of *St. John*. He was a *Merchant* of *Paris*, who had gotten much Wealth, and made a good Use of it; for, besides that he gave much to the Maintenance of the Poor, he endeavoured, as much as lay in his Power, to advance the Knowledge of the Gospel; and, for this Purpose, he caused many *Bibles* to be printed, at his own Expence, which he freely gave to those who wanted them; that, by these Means, the poor and ignorant might be more readily instructed in the Truth.

CATELLE.

A School-Mistress, named *Catelle*, was also, at the same Time, and for the same Truths, burnt alive, at the End of the Street called *la Huchette*.

It is necessary for us to observe here, that the six last Martyrs, *Milon*, *Varleton*, *du Bourg*, *Poille*, *de la Force*, and *Catelle*, were burnt, on the same Day, at the several Places in *Paris* before mentioned, by an express Order from the King;* who, to shew that he looked

* *Francis I.* — *Mezeray*, in his abridged History of *France*, gives this Account of the Transaction: About the Close of the Year 1534, the *Sacramentarians* published several Libels, and fixed up their Manifestos, against the divine Mystery of the holy Sacrament of the Altar. King *Francis*, at the Beginning of the Year 1535, to atone for these Evils, caused a general *Procession* to be made at *Paris*, where he assisted in Person, with his *Queen* and his *Children*, with great Devotion, carrying Torches in their Hands. At length, having carefully sought out the Authors of these Crimes, he delivered Half-a-Dozen of them to the Flames, and took up many more of them, who were burnt in divers Places. But, for every Two of them which he put to Death, a Hundred others sprang up from their Ashes. *Mezeray*, *Hist. de France*, Tom. IV. Fo. 581. *Amsterdam*, 1688.

looked upon these cruel Executions as Sacrifices, by which he fancied to appease the Wrath of God, ordered a *general Procession*, wherein *he* himself, with his *three* Sons and his *Nobles*, walked on Foot, bare-headed, and every one with a white Wax-Taper in his Hand. The Solemnity of the Procession made it a proper Day for these Executions; and the People testified by their Shouts (which they redoubled every Time they passed by the Places where these innocent Victims were sacrificed) the Aversion they entertained for the *real* Christians. The *King* was one of those who carried this Hatred the farthest; for he said, the same Day, in the Presence of his *whole Court* and *Parliament*, with *extreme* Rage, in speaking of the *Martyrs* and their Doctrine, that, if he knew any of them to be infected with this Doctrine, *he* himself would tear him away. Thus *Paris* was then the *abominable Theatre* where the bloody Tragedies began, which have been so often renewed during the Course of this unhappy Century.*

MARY BECAUDELLÉ.

Nevertheless *Paris* was not the only Place where the Reformed of *France* were then persecuted. There was

* The *King*, being come to *Paris*, at the Request of the Clergy made a solemn Procession on the 29th of *January*, 1535, at which he assisted in Person, with the *Princes*, his *Children*, and *all his Court*, bare-headed, with Tapers in their Hands, and ordered the Ceremony to be concluded with the Execution of *Six* of those, who had been taken for that rash Action, and were *burnt alive*. It is said, that he solemnly affirmed, before the *Parliament*, great Numbers of the *Nobility*, and the *Ambassadors* of foreign Princes, that, if he knew one of his Arms to be infected with such a Corruption, he would cut it off, lest the other Members should be corrupted by it. *Laval's Hist. Reform. Fran.* Vol. I. Fo. 30. by him quoted from *Gilles, Ann. de Fran.* Fo. 134, and *Bouchet, Ann. d'Acquitaine*, Part IV. Fo. 196.

was no Place escaped ; not even the little Village of *Essars*, in *Poitou*, where Funeral-Piles were not built for them. *Mary Becaudelle* was burnt there, this same Year, by Virtue of a Sentence of the Judge of *Fontenai*, confirmed by an Order of the *Parliament of Paris*. She was born at the aforesaid Village of *Essars*, and was brought to the Knowledge of the Truth at the House of one of her Masters, with whom she had lived, at *Rochelle*. She boldly reproved a *Corde-lier* for not preaching the true Word of GOD, and threatened him with the Judgement of GOD, at the last Day, if he continued to traduce the Gospel of JESUS CHRIST. The Frier was greatly irritated at it. She was arrested, sent to Prison, and at last executed, as I have already mentioned. This Example shews, that no Sex nor Condition in Life will exempt us from giving *Glory* to GOD, by suffering for his Gospel, nor from seeking Occasions so to do, when he has been pleased, out of his abundant Grace, to reveal his SON in our Hearts, by the Knowledge of his Truth.

PETER GAUDET.

The following Year, *Peter Gaudet* augmented the Number of Martyrs, in a Place which is but little better known than the former. This was at the Castle of *Penai*, whereto he was drawn by a most notorious Piece of Treachery, which one of his nearest Relations committed. He was a *Knight of Malta*, born in the Suburbs of *Paris*; and, having been enlightened by the Gospel, he quitted his Order, and had retired, with his Wife, to *Geneva*, that he might live there with the greater Safety, and profess that Gospel which he believed. One of his *Uncles*, who was Commander of *Compezières*, prepared an Ambuscade for him; and, having drawn him, by fair Promises, and by a feigned Profession of Friendship, without the City, he caused him to be seized and carried away to the Castle of *Penai*; where, having been tormented
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in various Ways, for the Space of *five Days*, he was at length, without any Trial, *burnt alive* with a slow Fire, with all the Cruelty of which the Enemies of GOD are capable. He continually called upon GOD in his most cruel Torments, and GOD gave him Strength and Courage sufficient to sustain this terrible Combat, and to pass through it victoriously, crowned with a *Crown of GLORY*. The Treachery of the Commander of *Compezières* shews how little we ought to trust those who glory in deceiving and betraying us; and how damnable the Principles of a Religion are, which destroy the Dictates of Nature, Reason, and Humanity. There is neither Blood nor Honour which does not yield to the Fury which that wicked Religion inspires.

JOHN CORNON.

About the same Time they *burnt alive*, at *Masson*, a poor Labourer of the Country of *Bresse*, named *John Cornon*. Although he had no Learning, yet he had sufficient Knowledge in the *Word of GOD* to confound all his Judges; who caused him to be drawn upon a Hurdle to the Place of Execution. He looked upon a *Crown of Martyrdom* to be so great a Blessing, that he was afraid he should lose it; and, to make sure of it, he would not appeal from the Sentence passed upon him, as he might have done, to the *Parliament of Paris*. His Constancy and his happy End were correspondent to his Faith and his Hopes.

MARTIN GONIN.

1536. — The Fire was the common Punishment of the Reformed; but here is one who, the Year following, was distinguished from the others, and condemned, by the *Parliament of Grenoble*, to be thrown into the River. This was *Martin Gonin*, Minister of the Valley of *Angrogne*; who, returning from *Geneva*, and passing through this City, was immediately taken

ken up for a Spy, and at last found out to be a *Believer*, by the Letters which he carried, and which related to the Building of his Church. He confounded all the *Monks*, and all those in general who undertook to dispute with him. He spoke boldly against the Errors of the *Romish Church*; and his Arguments appeared so unanswerable to the Inquisitor, that he was of Opinion they should *throw him into the River by Night*, lest, if they should put him to Death in the *Day-time*, he might open the Eyes of all those who should hear him. They went, therefore, to take him in his Prison, at nine of the Clock at Night, to the great Grief of the Rest of the Prisoners, of whom he had already converted many: But this private Manner of putting him to Death did not prevent his having many Witnesses of his Stedfastness in his last Moments; to whom, in going to be put to Death, he declared the Truths of the Gospel, for the which he was about to lay down his Life. He was then *strangled and thrown into the River*. Many of those who followed him acknowledged that he was in Truth a Man of God. They lamented his Death, and the Seed of that Gospel which he had preached did not fall into barren Ground.

STEPHEN BRUN.

1538. — Some Time after, in the same Province of *Dauphiny*, Stephen Brun, a *Husbandman*, of the Village of *Reortier*, was taken and sent to the Prison of the *Bishop of Ambrun*. As he could read and write, he was instructed in the Truth by reading the *New Testament*, and had by this Means profited so well in the Knowledge of those Things which belong to our Salvation, that he was capable of instructing others; yet he had the Weakness to suffer himself to be overcome. He signed an Abjuration, drawn up in *Latin*, although he did not understand it well enough to perceive and avoid the Snare. He was at length set at Liberty; but, becoming sensible

of the Fault he had committed, he was so greatly troubled at it, that he often lamented it to his Fellow-Servants and to his Relations; and his Repentance was so sincere, that, from that Time, he made a firm Resolution to die for the Honour of JESUS CHRIST, if he should be called so to do a second Time.

1540. — Being taken again two Years after, in the Year 1540, he had no Regard to the Intreaties of his Relations, his *Wife*, or *Children*; who could not, in any Manner, shake his stedfast Resolution. He answered those who represented to him the Misery wherein he would leave his Children, that, *provided they were not deprived of the Word of GOD, which is the Support of the Soul, they might easily bear the Loss of that Bread which supports the Body.* He told his Judges, *they were leading him to eternal Life, whilst they were thinking to put him to Death*; and, in going to the Place of Execution, he exhorted the People with a Firmness and Courage entirely worthy of Admiration.

The Circumstances of his Death were very remarkable. As soon as he was fastened to the Stake, and the *Fire* put to the Wood that was round about him, the Flames were driven so forcibly from him, that he remained standing near an Hour, fastened to the Post, before the Fire kindled strongly upon him; insomuch that they were obliged to throw many more *Faggots*, and to pour *Oil* into the *Fire*, from Time to Time, to make it *burn*: But the Executioner, seeing that this was to no Purpose, gave him a Blow upon his Head with a long Crook, with which he used to stir up the Fire. The Martyr, who was yet alive, asked him why he would kill him in that Manner, since he was condemned to die by Fire? But the Executioner thrust the same Crook into his Belly; which put an End to his Life. He covered his Body with the Fire and Faggots; and, having *burnt* him to *Ashes*, he *threw* them into the *Air*, according to the Sentence passed upon him. This was the End of
this

this illustrious *Martyr* of JESUS CHRIET; who repaired, in so glorious a Manner, the Fault he had committed through Surprize: A remarkable Example for those who at this Time commit great Crimes, and who have very great and just Reasons to reproach themselves for them ever after.

DENNIS BRION.

There were many other Martyrs, in many Parts of the Kingdom, this same Year. *Dennis Brion*, a Barber of *Sancerre*, was burnt by Order of the Court, called the *Grands Jours*, of *Angers*; who are Judges appointed by a special Commission, and chosen out of the Parliament.

JEROME VINDOCIN.

Jerome Vindocin, who formerly had been a *Dominican Frier*, suffered the same Punishment at *Agen*, in a Meadow without the City, which they call the *Gravier*.

ANDREW BERTHELIN.

Andrew Berthelin underwent the same Sentence, at *Nonnai de Vivarets*, only for refusing to kneel before an Image, which was in the High-Road, as he was going to the Fair at *Lyons*.*

CLAUDIUS LE PEINTRE.

Claudius le Peintre was also burnt alive, at *Paris*, the same Year. He was a young Journeyman Goldsmith, born in the Suburbs of *Saint Marseau*; and who, after living three Years at *Geneva*, being re-

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turned

* A *Dominican Frier* (*Jerome Vindocin*) was burnt at *Agen*, in the Year 1539, for Religion, and was the first Martyr of the Reformation in that City. At *Nonnay* in *Vivaraire*, a Man was likewise burnt, (*Andrew Berthelin*,) for having refused to kneel down before an Image upon the Highway, as he was going to the Fair at *Lyons*. *La-val's Hist. Reform. de Franc.* Vol. I. Fo. 33.

turned to *Paris*, was desirous to communicate to his Friends that Knowledge of Salvation which he had acquired. It was by these Means he was discovered. *Morin* caused him to be made a Prisoner. He confessed the Truths of the Gospel; gave an Account of his Faith, and of the Purity of the Doctrines which he had declared to his Companions. He was condemned, by the Sentence of the *Chatelet*, to be burnt alive. He appealed to the *Parliament*; who, very far from mitigating his Sentence, added to it, that he should have his Tongue cut out. The Person who wrote the *general History of the Martyrs* was himself a Witness of the Stedfastness of this young Man: He praises his *Patience* in bearing the Injuries they caused him to suffer on every Side when he was carried to Execution. He admires the Chearfulness he shewed in going to suffer, and the Christian Joy with which he endured the Torments of his Martyrdom. It was after this Manner the *Apostles* and *primitive Christians* rejoiced in their Sufferings, and felt an abundant Joy that they were accounted worthy to suffer for the Name of JESUS CHRIST.

AIMOND DE LA VOYE.

1541. — In the Year 1541 the *Parliament of Bourdeaux* made an Order to take up *Aimond de la Voyer*, Minister of *St. Foi*, at the Instigation of the *Rector*, and of some other *Priests* of that City, who were his Accusers. He would never abandon the Care of his Flock, though he had Notice, three Days before, both of the Order, and of the Danger he was in, if he waited till it was executed. When his Friends pressed him to fly and save his Life, he told them, *He had rather he had never been born, than to be guilty of such Cowardice; that a good Pastor ought to remain firm when he sees any Danger, lest his Sheep should stray away; and, since GOD had given him Grace to preach his pure Gospel, he would continue to the End, and even lay down his Life to confirm the Truth of the Doctrine*
he

he had taught, lest, if he should behave otherwise, they might be induced to believe he had preached Nothing but Fables and Lies, against his Conscience.

This Fortitude made his Friends give over all farther Solicitations to fly; and this faithful Pastor, whilst he was waiting for the Execution of the Order which was made to take him, preached *three* admirable Sermons, wherein he comprized all the Doctrines he had taught them, in the Defence whereof he protested he was ready to lay down his Life. When the Officer, who was sent to take him, was arrived, there were some who would have opposed the Execution of the Order, saying, that he was an honest Man, who had drawn them from their dissolute Lives, and from the Sins they had formerly been accustomed to commit; but he exhorted them to be quiet, and not in any Manner to obstruct his *Martyrdom*, since God was pleased to call him to suffer for his Name's Sake: Whereupon he was taken and carried to *Bordeaux*.

His Imprisonment was long, and he suffered very much during *eight* or *nine* Months that he remained in Prison: But these were the Proofs whereby God was pleased to make his Faith and Patience appear. His Resignation to the Will of God was wonderful, and he waited for his Execution with a *Stedfastness* which scarcely ever had its Equal. It is not necessary to relate all the Formalities and all the Particulars of his Trial: It is sufficient to say he was at length put to the *Rack*, in order to compel him to accuse those whom they called his Accomplices; wherein the Brutality of the *First President* was remarkable, and plainly shews by what Spirit his Judges were actuated: He took this illustrious Martyr by the Beard, and said to him, *Tell me, thou wicked Fellow, tell me who are thy Accomplices?* This Action shews how much out of Character Passion had made these People act; and it is very probable, that, if there had been a Necessity, they would have per-

formed the Office of a *Hangman* of these Martyrs as readily as that of a *Judge*. The Indignity of this Action did not raise any Resentment in the Breast of our Martyr : He answered, with great Composure of Temper, that *he had no Accomplices, but those who did the Will of GOD, of whatsoever Rank or Condition they were.* He endured all the TORTURES of the Rack with an admirable *Patience* and *Resolution*, although they were so violent that he fainted away under them, and although he always had an extremely weak and delicate Constitution. He prayed for his Enemies and for those who tormented him, and manifested, by all his Actions, and throughout his whole Conduct, that he had most undoubtedly been instructed in the School of JESUS CHRIST and his *Apostles*.

After having suffered the most extreme Tortures of the Rack, on the *Wednesday*, he was carried back to Prison, in the *Baron's Tower*, until the *Saturday* following ; when, at eight of the Clock in the Morning, they pronounced his Sentence, which was, that *he should be burnt alive.* When he had heard it read, *he blessed GOD that he had made known to him the Hour of his Deliverance, in declaring to him the Hour of his Death.* They sent many *Monks* and *Friers* to him to confess him ; but he refused them all, saying, *he knew very well how to confess his Sins to GOD.* He desired the *Rector* of the Parish of *St. Christopher* might visit him ; but he was forbid to go near him. This made him resolve to take a *Carmelite*, whom he thought likely to receive the Gospel, under the Pretence of confessing himself to him, but in Reality to convert him, as he did : For, having caused all the other *Monks* to withdraw, he remained alone with him, according to the Privilege of Confession ; and, after having discoursed with him a long Time, he converted him, at length, to the Knowledge of the Gospel. This happened in the Morning, before Dinner. In the Afternoon, a *President* and some
Counsellars

Counsellors of the *Parliament* came to the Prison. They examined him on many Points of Doctrine, principally about *Purgatory*, and he gave them an Account of his Faith, with much Perspicuity; whereupon one of the Counsellors told him, he would be *damned*: He replied, that *neither Sword, nor Famine, nor Nakedness, &c.* could separate him from the Love of GOD.*

He was at last carried to Execution; and, when he went out of Prison, he began to sing the cxivth *Psalm*: *When Israel went of Egypt*. He exhorted the Prisoners to put their Trust in JESUS CHRIST, and to bear their Troubles with Patience. He afterwards got into the Cart, which was provided to carry him to the Place of Execution. He sang, all the Way, Praises to GOD. When he was brought to the Place where he was to suffer, they bid him ask Pardon of GOD, of the Virgin *Mary*, and of the *Magistrates*: He asked Pardon of GOD for his Sins; but he said he had neither offended the Virgin *Mary*, nor the Laws of Men; and therefore there was no Necessity he should ask their Pardon. He was then going to speak of the Cause of his Condemnation, and to instruct the People; but they would not permit him. All that he could obtain Leave to do was, to whisper a few Words in the Ear of the *Carmelite*, whom he had converted. He afterwards exhorted those, whom he could make to hear him, to instruct themselves in the *Gospel*, and to search after the Knowledge of the *Word* of GOD. He was at length crowned with the Crown which he had so ardently longed for; and suffered Death with a Firmness and Constancy which perfectly corresponded with his first Resolution.

CONSTANTINE AND THREE OTHERS.

1542. — The *Parliament* of *Rouen* was not less cruel, nor less thirsty for the Blood of the Reformed,

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than

* *Rom.* viii. 35.

than the other *Parliaments* of the Kingdom. In the Year 1542 it condemned, at one Time, four Confessors of the LORD JESUS CHRIST and his Gospel. There was one, named *Constantine*, who said to his Companions, as they carried them to Execution, what *St. Paul* says, 1 Cor. iv. 13. *We are now the Filth of the World, and the Off-scouring of all Things, to the Men of this Age; but we have, nevertheless, great Reason to rejoice, knowing that our Death will be a sweet Savour, and very lovely to GOD.* He comforted them thus, in going to the Place where they were executed, and where they gave Testimony to the Truth. Thus the Reformed ought always to encourage one another to suffer boldly those Trials to which GOD shall call them, that they may pass through them to the Glory of GOD, and to the *Salvation* of their own Souls.

FRANCIS BRIBARD.

1543. — The Doctrines of the Gospel received every Day new Strength, notwithstanding all these Persecutions, which the *Doctors* of the *Sorbonne* were the Means of increasing, by the *Articles of Faith* they prepared and tendered to those to subscribe whom they supposed to have imbibed the Doctrines of the Reformation. *Francis Bribard* was one of their first Victims, in the Year 1543. He was *Secretary* to *Cardinal du Bellai*, *Bishop* of *Paris*: But this did not preserve him from being a Martyr for the Truth, and from manifesting that it was dearer to him than his Life. He was in the Flower of his Age; and the Firmness with which he suffered all the Tortures which they could exercise upon him was so extraordinary, that those who were ignorant of the *Power* of supporting Grace thought he was a *Madman* and *stupid*; his *Stedfastness* and *Courage* so far exceeding the Powers of Nature. He was led to the Slaughter like a Lamb; and, although they had cut out his *Tongue* when he was going out of the Prison, he continued

tinued to shew, by Signs, how great were his Faith and Hopes. Thus he was carried to the Square *Mau- bert*; where he was *burnt alive*, and where his *Faith triumphed* over all the Combats, wherein it was engaged, with the Enemies of the Truth.

JOHN DU BEC.

John du Bec, born at *Essars*, near *Sedan*, in *Brie*, after a long Imprisonment, was also *burnt alive*, at *Troyes*, in *Champagne*, in the Square of the Wine-Market. He had been a *Priest*, and they omitted neither Promises nor Threatenings in endeavouring to turn him from the Profession of the Truth. He despised both the one and the other, and persevered unto the End. He was *degraded*, and underwent the Punishment, to which he was condemned, with an entire Resignation, in *June*, in the same Year, 1543.

It was at this Time the Persecution raged against the Inhabitants of *Merindol* and *Cabrieres*. The *Bishops* and *Parliament* of *Provence* had sworn their Ruin. Here would be a proper Place to shew the Barbarity and Fury of the *Enemies of the Gospel*, far exceeding the most savage Nations.* Here we may see Men, more cruel and infamous than the Devils themselves, *pillage, burn, ravage, and massacre*, harmless, inoffensive, people; Brutes, whom neither Age nor Sex could in any Manner move to Pity; who, moreover,

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profaned

* The Cardinal *de Tournon* was removed from Court, upon the Complaint of the Inhabitants of *Merindol* and *Cabrieres*, two Towns of *Provence*. — The Cardinal, seconded by the Count *de Grignan*, Governor of *Provence*, and the Seigneur *d'Oppede*, First-president of the *Parliament* of *Aix*, caused them to be PROSCRIBED by this *Parliament*; and neither Fire nor Sword were spared to exterminate them. *Whole Families* were *burnt* in the Places where they fled for Refuge: *Men, Women, and Children*, were killed indifferently; nor was there any Excess of Cruelty, that was not exercised upon them. *Chal-n's Hist. of France*, Vol. II. Fo. 129, 130. *Dublin*, 1752.

profaned the sacred Name of God by Blasphemies unknown even in Hell. But, as my Design is to speak particularly of none but those who were exhibited to public View, and who were not confounded in the Multitude of those whom they massacred, I shall only relate the Martyrdom of a *Bookseller*, who was executed at *Avignon*, at the Time that the Archbishop of *Arles*, the Bishop of *Aix*, and many others of the Clergy of *Provence*, were assembled there, to conclude the Destruction of those poor Inhabitants of *Mirandol* and *Gabrières*.*

A

* Whilst they held Assemblies at *Trent*, to confute the Heresies by the Means of the Council, the same Thing was done in *France*, by the Force of Arms, against a Part of the Remainder of the *Waldenses*, dwelling in the *Alps* of *Provence*, and who had kept themselves separated from the *Roman* See. Some Years ago, the *Parliament* had issued a Decree against them, which had not, as yet, been put in Execution: But, at this present Time, the King ordered that it should be executed; therefore the *President* of the said *Parliament* having assembled as many Soldiers as he could, from the neighbouring Places, and from the County of *Avignon*, belonging to the *Pope*, he went in Arms against these poor People, who, being unarmed, thought not of defending themselves otherwise than by Flight. They minded not to teach and instruct them, or to oblige them to renounce their Opinions and Ceremonies, but rather to fill their Country with Rapes, Sackings, and Plunderings; and to put to the Sword all those, who, being not able to fly, were at the Massacrer's Mercy, who spared neither old nor young, of what Quality and Condition soever. They destroyed and razed the Towns and Boroughs of *Cabrières* in *Provence*, and *Merindol* in the County of *Venaissin*, belonging to the *Pope*, and all the Places of their Jurisdiction and Territory. It is very certain that above four thousand People were murdered; who, without making any Resistance, cried for Mercy. *Paul, Hist. du Concile de Trente, Liv. 2, Page 95*, quoted by *Laval, Hist. Reform. Fran. Vol. I. Fo. 51.*

D'Oppida,

A BOOKSELLER BURNT ALIVE AT AVIGNON.

When this venerable Assembly had resolved upon the Destruction and Massacre of these Believers, they

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made

D'Oppeda, that cruel Magistrate, deputed, for Commissioners, the President *Francis de la Fon*, *Honoré de Tributis*, and *Bernard Badet*, Counsellor; and the Advocate *Guerin*, in the Absence of the *Attorney-General*, dispatched several Commissions, and proclaimed War, by Sound of Trumpet, both at *Aix* and *Marseilles*. The Troops being thus levied, and the five Ensigns of the old Bands of *Piedmont* joined with them, the Army marched to *Pertuis*. The next Day, being the 14th of *April*, they went to *Cadenet*, and upon the 16th they began to set Fire to the Villages of *Cabrieres*, *Pepin*, *La Mothe*, and *St. Martin*, belonging to the *Sieur De Sental*, then a Child; where the poor Labourers were slain without any Resistance; their Wives and Daughters ravished; Women big with Child, and little infants, murdered, without any Pity or Compassion. Several Women had their Breasts cut off; after whose Deaths the poor Children were starved to Death. The said *D'Oppeda* caused this Order to be proclaimed, "that no Person should give them any Food or Succour, upon Pain of the Halter." They ransacked, burnt, and pillaged, every Thing that they found in those Places, and left none alive but those whom they had reserved for the Gallies. Upon the 17th, *D'Oppeda* ordered the old Bands of *Piedmont* to draw near; and, the Day following, he caused the Villages of *Lormarin*, *Ville Laure*, and *Trexemines*, to be burnt; and, at the same Time, on the other Side of the *Durance*, the *Sieur De la Roque*, and others of the City of *Arles*, burnt *Gensson* and *la Roque*. *D'Oppeda*, upon his Arrival at *Mérindol*, found Nobody there but a young Lad named *Morisi Blanc*, a very ignorant and simple Man, who had surrendered himself to a Soldier, with a Promise of two Crown-pieces for his Ransom. *D'Oppeda*, finding Nobody to exercise his Rage upon, paid the Soldier the two Crowns; and, having commanded the poor Lad to be bound to a Tree, he caused him to be shot to Death

with

made a *Feast*, at the House of the *Bishop of Rieux*, whereto the *Prelates* and the most beautiful *Ladies of Avignon*

with *Arquebusses*. Then he commanded the said Borough, consisting of above *two hundred Houses*, to be pillaged, burnt, and razed. There remained the Town of *Cabrières*, surrounded with Walls, which they were battering down with Cannon-Shot. The poor People who were shut up therein told them, that they need not employ so much Powder and Pains to batter them down, since they were ready to open their Gates to them, and also to leave both the Place and the Country, and go to *Geneva*, or into *Germany*, with their Wives and Children, leaving all their Goods behind them, only desiring that a safe Passage might be granted them. The Lord of *Cabrières* interceded for them, that their Cause might be decided by Course of Justice, without Force or Violence: But *D'Oppeda*, getting within the City, commanded the Men to be brought forth into a Meadow, where he caused them to be hewed in Pieces with Swords; these valiant Executioners trying their Manhood and Dexterity in cutting off Heads, Arms, and Legs. He caused the Women to be shut up in a Barn full of Straw, and ordered Fire to be put to it; where many Women, big with Child, were burnt: Upon which a Soldier, moved with Pity and Compassion, having made a Place for them to creep out at, they were driven back into the Fire with Pikes and Halberds. The Rest of these Men, who were found hidden in the Caves, were brought into the Castle-Hall, where they were most barbarously murdered and massacred, in the Presence of the said *D'Oppeda*. As to the Women and Children that were found in the Temple, they were expoied to the Bands and Ruffians of *Avignon*, who slew about *eight hundred Persons*, without Distinction of Age or Sex. Towards the End of that Execution, the *Sieur De la Cofse*, *D'Oppeda's* Kinsman, having promised the Inhabitants of *La Cofse* that they should be safe, provided they would bring their Arms into the Castle, and open the Walls of the Borough in four Places, they obeyed: But *D'Oppeda*, being arrived, burnt the Suburbs, took the Borough, and made a general

Avignon were invited. It was sumptuous and magnificent. They had Dancing and Music; and, after Dinner, the *Prelates* and the *Ladies* went to take a Walk in the City. History informs us, that, in passing through the Street of the Exchange, this honourable Company stopped first at a Place where there were *Paintings* capable of wounding the Modesty of those who had ever so little: The *Bishops* bought some of them, and presented them to the *Ladies*, and took the Trouble to explain the *Inscriptions*, that they might understand the *Meaning* of the *Pictures*.

There was in this Place a Stranger, who was a *Bookseller*, who had exposed to Sale *Bibles* in *Latin* and *French*, and who had no other Books whatsoever. The *Bishops* were surpris'd at this Novelty. These were not the Books which they sought for there. They asked him, why he expos'd those Books to Sale? The *Bookseller* answered boldly, because the Books were, beyond Comparison, *better* than the *Pictures* they had just bought. This Answer irritated the *Bishops*. The *Bishop* of *Aix* swore directly,
by

ral Slaughter of all the Men that were found in it. In the mean Time the Residue of the Inhabitants of *Merindol* and other Places were pursued by *D'Oppeda* and his Army, through Rocks and Mountains, and forced to great Extremities and Distress. They begged of him to give them Leave to retire into *Geneva*, with the Remainder of their Wives and Children. He replied, that he would send them, with their Wives and Children, to dwell with the Devils in the infernal Regions, so as to blot out the very Memory of them from the Face of the Earth. *Daniel* (the Jesuit) says, that more than *three thousand* Persons were slaughtered, besides those who were starved to Death in the Woods, and a few who made their Escape into *Switzerland* and *Geneva*: But *Francis Paolo*, in his History of the Council of *Trent*, reckons above **FOUR THOUSAND** slaughtered, and **TWENTY-TWO** Boroughs and Villages BURN'T TO ASHES. *Laval's Hist. Reform. of France, Vol. I. Fo. 51-55.*

by his Part in *Paradise*, that he was a *Lutheran*. Those of their Train who followed began to cry out to the *Lutheran*, *Burn him, burn him*. The *Bookseller* was taken; they dragged him to Prison, and he was so abused in the Tumult, that he was covered with *Blood* before he arrived there.

On the Morrow he was brought before the *Judges*; who, in the Presence of the *Bishops*, demanded of him why he had exposed those *Bibles* and *New-Testaments* to Sale, which were prohibited to be printed, throughout *Christendom*, in any other Language than Latin? He answered, it was true he had exposed those *Bibles* to Sale; but that, so far from the Printing and Sale of them being prohibited, he had sold many, in French, with the *Emperor's* Licence, and many *New-Testaments* also, in the same Language, with the Licence of the *King*. At length he reproved them for the Aversion they shewed to these holy Books which contained the WORD OF GOD, whilst they permitted *immodest* Paintings and *blasphemous* Books, made and written to the Dishonour of GOD and his *Word*.

Whereupon the *Bishop* of *Aix* and the other Prelates cried out, that there was no Need of any Thing more; that he had said enough to be sent to the *Stake*: But the Judges were not of that Opinion; they were for condemning him to make only a *public Confession* * of his Crime, and to acknowledge the *Bishop* of *Aix* and the Rest of his Brethren to be true *Pastors* of JESUS CHRIST. But the *Bookseller*, who was a Man well enlightened in the Truths of the Gospel, answered boldly, *That he could not in Conscience make such a Declaration, because he perceived, by their wicked Lives and Actions, that they were rather the Priests of Bacchus and Venus, than true Pastors of the Church of JESUS CHRIST.*

This

* Let me add, once for all, that by the Words, a *public Confession*, is meant, throughout, *Amende honorable*.

This Answer appeared, without Doubt, a little too strong ; but it was the Spirit of the greater Part of the Reformed at that Time : They had an extraordinary Courage ; and, when they saw themselves called to Martyrdom, they said boldly to their Enemies whatsoever came into their Minds, without flattering them, because they did not fear those who could only kill the Body, and who had no Power to hurt the Soul. There is no Doubt the Answer of the *Bookseller* greatly irritated both the *Judges* and the *Accusers*. He was immediately condemned to be *burnt*, and the Sentence was executed the same Day. They hung two BIBLES about his Neck, to shew the Crime for which he suffered : And doubtless he deserved to be honoured with those glorious Ensigns, since the *Word of God* was so strongly engraven in his Heart, and which he had so continually in his Mouth, whilst they carried him to Execution ; during all which Time he exhorted the People to read the *holy Scriptures*, and to inform themselves of those Soul-saving Truths which they contained. Many were affected with what he said to them, and murmured against them for putting this Martyr to Death, and for the Dishonour they had shewn to the *holy Bible* ; inso-much that the *Bishops*, to put a Stop to these Murmurs, and to terrify those who had talked so boldly, ordered, by the Sound of a Trumpet, all the Inhabitants of *Avignon*, and the whole Territory of *Venaissin*, to deliver to the *Commissaries*, which they should name for that Purpose, all their Books in the *French Language* which treated of the *holy Scripture*. Such were the End and Circumstances attending the Martyrdom of this *courageous Bookseller* ; upon whom we may say that the *Bishop of Aix* and his *Brethren* exercised their whole Skill, and exhausted every Source of Cruelties and Fury, with which they inspired the Butchers of the poor People of *Merindol* and *Cabrieres*.

SEVEN BURNT ALIVE AT TOULOUSE.

1544. — Towards the End of the Year 1543 *thirteen* of the Reformed were taken up at *Beaucaire*, and put into two different Prisons, *six* into one Prison, near the *Square-Tower*, and the other *seven* into the Castle. They had observed, for some Time past, that they had not frequented the Congregations of the *Romish* Church; that they had left their drinking Companions; and that there was a great Change in their Lives and Conversations. They were taken up upon these suspicious Symptoms, and detained at *Beaucaire*, until the *six* that were in the Prison near the *Square-Tower* had found Means to make their Escape. They carried them to *Toulouse*; where they were first put to the *Rack*, and then *burnt alive*. There was among others a *Draper*, named *Antony Armandes*, who was so *cruelly* treated, when he was upon the *Rack*, *that HIS BOWELS FELL OUT*: *Notwithstanding this, he was burnt*, as they perceived he was still alive, and had called upon the Name of the LORD JESUS CHRIST. These were the first Victims of the Year 1544.*

WILLIAM HUSSON.

William Hussion, an *Apothecary*, a Refugee of *Blois* for the Word of GOD, gave Glory to GOD, by his Martyrdom, this same Year. He earnestly endeavoured the Advancement of the Gospel. For this End, being arrived at *Rouen*, he went to the *Court-house*,

* The Burning-Chambers of the Parliament made a terrible Havock of the poor Reformed: They were executed in Numbers, sometimes fourteen, sixteen, and twenty, together; and their Constancy and Christian-like Behaviour touched the Spectators to the Quick, and induced them to examine, and afterwards to embrace, that Doctrine for which they saw so many good Men suffering Death. *Beza, Lib. 1, Pag. 53, &c.* quoted by *Laval, Hist. Reform. Fran. Vol. 1, Fo. 63.*

house, where the *Parliament* commonly assembled; and, after having dropt some little Books, which contained an Abridgement of the true Doctrine, and refuted the Errors of the Church of *Rome*, he instantly withdrew, paid his *Hostess*, of whom he had before enquired at what Time the *Parliament* met, and mounted his Horse, in order to go to *Dieppe*. When these Books were found, the Adventure made a great Noise. The Court were put into a great Commotion. They ordered the Gates of the City to be shut. They caused all the Inn-keepers to appear before them, to inform them what People they had in their Houses. The *Landlady* at whose House *Hussion* had put up told what she knew of the Affair; that he had asked at what Time the *Parliament* met, and that he had been but *two* Hours in the Town. They sent Horsemen after him, in all the great Roads; and those who took the Road to *Dieppe* overtook him, and brought him back to *Rouen*. He confessed the Fact, and gave an Account of his Faith, and thereupon was condemned to be *burnt alive*. After Sentence of Death was pronounced against him, he was carried in a Cart from the Prison over-against the *Cathedral*, accompanied by the *Provincial* of the *Carmelites*, whom they had sent to prepare him for Death. This *Monk*, having fastened a Taper to *Hussion's* Hand, endeavoured to persuade him to make a *public Confession*, before an Image of the *Virgin Mary*: But he positively refused it, and he directly lowered down the Taper which was fastened to his Hand: Upon this, they *cut out his Tongue*. They brought him to the *Veal-Market*; where the *Carmelite* made a long Sermon to the People, wherein he spoke of the Mercy of God, which *Hussion* listened to with great Attention: But, when he spoke of the Merits and Intercession of the *Saints*, he turned his Head away, and shewed, as much as he was able, by Signs and by his Discontent, how much he disapproved this Doctrine, and what Aversion he had to those Errors:

Errors : Whereupon the *Monk* exclaimed greatly, and told the People that this Man was *damned* and possessed with the *Devil*. After this he was drawn up in the Air ; his Hands and Feet were tied ; he was fastened to a Cord, which ran through a Pulley ; and thus he remained, hanging over the Fire, without being able to move himself, until he gave up the Ghost, in the Midst of the Flames ; for then they saw him move his Body a little, and hang down his Head. The ignorant Spectators said that he was possessed with the *Devil* ; but those who were more intelligent maintained the contrary, because he had not discovered any Signs of Despair, but, on the contrary, he had always his Eyes lifted up towards Heaven. There were some amongst them so edified by his Constancy in suffering, that it was the Means to excite them to search after, and to obtain, the Knowledge of the Gospel.*

1545. — There was a great Persecution at *Mets*, in the Year 1545. Many were treated very cruelly by the Military, whom they sent expressly against the Reformed. But we may read the History of the Cruelties and Massacres of that Nature in Books written for that Purpose : Therefore I shall only speak, in this Place, of those who were condemned and executed by public Trials, and who have had Opportunity of bearing their Testimony to the Truth.

FOURTEEN

* At *Rouen*, one Mr. *Huffon*, Apothecary of *Blois*, was condemned by the *Parliament* to be burnt, for having dispersed some Pamphlets, about the Points of Religion, at the Rising of the *Parliament*. He suffered Martyrdom with such an uncommon Constancy, that many of the Spectators were enticed by that to examine into the Religion for which he had suffered, and several embraced it. *Laval's Hist. Reform. of Fran. Vol. 1, Fo. 39, quoted from Beza, Fo. 34.*

FOURTEEN BURNT AT MEAUX.

1546. — The following Year, which was the Year 1546, the Reformed of *Meaux*, in the Country of *Brie*, were also very cruelly persecuted. The Weakness of Bishop *Brissonnet*, who, as we said before, had begun to reform his Diocese, and had not Resolution enough to perfect this great Work, — this Weakness, I say, did not hinder many of those who had been enlightened by the Preaching of the Gospel from remaining more firm than the *Bishop* himself, nor from cultivating carefully the holy Seed which they had already received. They had resolved, for this Purpose, to meet together, and to form a *Church* after the Model of that which had been a little Time before formed at *Straßburg*. Being therefore assembled, to the Number of forty or fifty Persons, they proceeded first to the Election of a Minister, who might preach to them the *Word of God*, and administer the Sacraments; and, after they had all fasted and prayed for some Days, they chose *Peter le Clerc*, a *Woolcomber* by Trade, but one who was very well acquainted with the *holy Scriptures*, which he had read and frequently meditated upon, in the Translations which had been made into French.*

These

* The Year 1546 is remarkable for the cruel Persecution of the Reformed of *Meaux*. The Assembly they formerly had there had been dispersed ever since the Year 1523; but the Seed of the Word of God was so far from being stifled, that, on the contrary, it shot up and brought forth Fruit, by little and little; insomuch that, in *France*, they said, by Way of Proverb, the *Lutherans* of *Meaux*. Now, some of them having been at *Straßburg*, where was a *French Church*, formed first by *Calvin*, they took Notice how it was governed; and, being returned to *Meaux*, they encouraged their Brethren to follow that Pattern; which was unanimously agreed upon; and they elected

These Elections, notwithstanding what the Partisans of *Rome* may say to the contrary, are very lawful when either a *Church* is to be formed or re-established. The Election of *Pastors* belongs, of Right, to the Assemblies of the Faithful, whom they are to teach, and who call them to the Preaching of the Gospel. It is properly this Election which gives them the Authority they have ; they need no other, and there is none more lawful : All the Rest is Nothing but Formality and Discipline, which do not take away the essential Right of Believers to choose their own *Pastors* when Necessity requires.*

After the People of *Meaux* had chosen *Peter le Clerc*, and had fixed upon the House of a *Burges* of the City, named *Stephen Mangin*, a Man of Probity and advanced in Years, for the Place of Meeting, they met there regularly every Lord's-Day, and on Holidays, to hear the *Reading* and *Expounding* of the *holy Scripture*, to pray, to sing *Psalms* and other *Hymns*, and to receive the *holy Sacrament*, according to the Institution of *JESUS CHRIST*, as they did two or three Times.†

These holy Assemblies increased, every Day, in the Number of Persons, in such a Manner that they were often *three or four hundred*, who came there, not only out of the City, but also out of the Country, five or six Leagues round about. Such numerous Assemblies

elected for their Minister, after Fasting and Prayers, one *Peter le Clerc*, a *Carter*, but an upright Man, well skilled in the holy Scriptures, though he knew but his Mother-Tongue. *Laval's Hist. Reform. of France, Vol. 1. Fo. 61.*

* This is agreeable to the Judgement of the Church of *Geneva*.

† His [*Peter le Clerc's*] Cares and Diligence were blessed with such a Success, that in a little Time his Church was increased to about *four hundred* Persons, not only of the City, but likewise of the neighbouring Villages, who resorted to the House of one *Monsieur Mangin*. *Laval's Hist. Reform. Franc. Vol. I. Fo. 62.*

Assemblies could not be a Secret for any long Time : They were discovered. The Magistrates having been informed that the Assembly was met, on the 8th of *September*, at seven of the Clock in the Morning, the *Lieutenant* of the City, the *Provost*, and some Officers, came to *Mangin's* House; and, going into the Room where the Congregation were met together, found *Le Clerc* explaining a Passage of the first Epistle to the *Corinthians*. The *Lieutenant* demanded what so many People did there together. *Le Clerc* answered, that he would shew and inform him if he would have Patience to wait till he had done. The *Lieutenant* replied, they must go to Prison. Let us go, said *LE CLERC* *wheresoever the LORD pleases*. He suffered himself to be bound, without making the least Opposition. There were also about *sixty* others, who were taken, bound, and led away, without any Resistance, to the City-Prison, by six or seven Officers of Justice.*

This Meekness is very worthy of Praise, and truly evangelical : But yet, when we are stronger than our Enemies,

* Such a Number could not be long concealed. The 8th of *September* the *Lieutenant* and the *Provost* of the City came with their Serjeants into the House ; where they found a Company of sixty Persons, forty-one Men and nineteen Women, who were seized without any Resistance, though they were in a Condition to resist and escape by Force, since the greatest Part of their Brethren were in the Street, coming to their Devotion : But they submitted themselves to be tied with Ropes. Amongst them there was a young Girl ; who, seeing herself bound, said to the *Lieutenant*, Sir, *if you had found me in a public-house, as you find me now in this holy Company, you would not have tied me so*. They were carried together to Prison, praising God for the Honour he bestowed on them to suffer for his Name's-sake ; and, though they passed amidst their Brethren in the Streets, yet these, far from raising any Tumult, began to sing the *lxxixth Psalm*. *Laval's Hist. Reform. Fran. Vol. I. Fo. 62.*

Enemies, we may very justly defend ourselves against the Tyranny and Oppression which take away the Liberty of Conscience. It is a natural and a very lawful Right, and not in the least opposite to the Spirit and Meekness of the Gospel. Those who were taken at *Meaux* were, nevertheless, in the Right to behave as they did; because, although the Officers, to whom they stretched forth their Hands to be bound, were but few Persons, yet they themselves were but a Handful of Men in Comparison of the Rest of the Inhabitants of *Meaux*, who were of the same Mind with their Enemies. Thus, upon the Whole, we see about *sixty-two* Persons, of both Sexes, and of different Ages, who suffered themselves to be led to Prison, where they were convinced they had no Reason to expect any other than the most cruel Treatment; yet they went singing *Psalms* all the Way thither.

After this they prepared their Informations against them, wherein the *Monks* never failed to insert many Slanders. At length all this great Number of Prisoners were sent to *Paris*; where, upon these Informations, the Chamber of *Vacations* of the *Parliament* condemned them, *fourteen* to be burnt alive, after they had been racked with the utmost Severity, to make them discover their Favourers and their Followers; *one* to be hanged by a Rope under his Armpits, until the others were burnt, then to be whipt, and at last to be confined for Life, at the Expence of the Bishop of *Meaux*, in the Convent of *St. Pharon*; four of them to assist at this Execution, with Ropes round their Necks, and then to be whipt with Rods; two of them, once only, through all the Cross-Streets of *Meaux*, and the other two thrice, upon three following Days; the Rest to make a public Confession of their Crimes, with a Taper in their Hand, &c. and of all this great Number there were but four Women, who were set at Liberty, with a Charge only never to frequent any more these Assemblies, which they called *Conventicles*;

venticles; and six young Women, or Girls, who were set at Liberty freely, without any Sentence.*

After this Decree against them, the Enemies of the Gospel did every Thing in their Power to endeavour to shake the Constancy of those who were to be burnt alive; but without Effect, although they separated them, to prevent their comforting and strengthening one another. They then were sent back to *Meaux*, to be executed there, according to their Sentence which had been passed upon them.

COUBERON.

There happened one Thing very remarkable, upon the Road from *Paris* to *Meaux*. As they passed through the Forest of *Livri*, a Weaver, named *Couberon*, came up to the Carts wherein they were carried, and exhorted them to suffer boldly for the Truth of the Gospel: But, as he perceived they could not all hear him, he lifted up his Hands on high, crying, with all

* When the Magistrate had drawn the Informations against them, they caused them to be tied down in Carts, and brought to *Paris*; where, being arrived, they were all put to the Rack; and, the 4th of October, fourteen Men were sentenced to be burnt alive, in the Great-Market-Place of *Meaux*, before the House of Mr. *Mangin*, after they should have suffered an extraordinary Torture, and all their Goods and Estates be forfeited. As for the Rest, Mr. *John Picquery* was condemned to be hanging by Ropes under the Arm-pits during the Execution of the fourteen, then to be whipt and shut up for Life in the Monastery of *St. Faron*. Two other Men were sentenced to be whipt for three different Days, having Halters about their Necks, and then to be banished. Two others were sentenced to be whipt; one of them once at *Meaux*, and a second Time in a Village thereabouts, and then to be banished. The Rest of the Men and Women (except five Women, who were released without Punishment) were condemned to be present at the Execution, then to make *Amende honorable*. *Laval's Hist. Reform. Franc. Vol. I. Fo. 62.*

all his Strength, *My Brethren, remember him who is in Heaven.* The Guard, who escorted the Prisoners, seeing this Action, did not doubt but he was a *Lutheran*: They seized him, bound him as they had done the others, and put him into the Cart with those whom they esteemed the most criminal. This Man comforted them very much; he exhorted them, and gave them fresh Courage to undergo the Torments which they were very soon to suffer, and which they all bore with great Resolution, and with a Steadiness which cannot be too much admired.

This *Weaver* may be compared to that ancient Martyr which the *primitive* Christians called *Ad-auctus*, because he voluntarily offered himself to be martyred, to increase the Number of some Christians whom he met as they led them to Execution. Thus these Prisoners were all brought back to *Meaux*, where the Sentence was executed in its utmost Rigour.

PETER LE CLERC, STEPHEN MANGIN, MICHAEL CAILLON, JAMES BOUCHE-BEC, JOHN BRISBARRE, HENRY HUTINOT, FRANCIS LE CLERC, THOMAS HONNORE, JOHN BAUDOUIN, JOHN FLESCHÉ, JOHN PEQUERI, PETER PEQUERI, JOHN MATIFLON, AND PHILIP PETIT.

Amongst the fourteen who were to be burnt there were two who were drawn on Sledges to Execution: These were *Peter le Clerc* and *Stephen Mangin*; of whom we have spoken before. The latter had his *Tongue cut out* as he came out of Prison; nevertheless he was heard three Times to say, distinctly enough to be understood, *Blessed be GOD.* There were *seven more* who had their *Tongues cut out.* They suffered all their Torments with so much Courage, that their Names deserve to be recorded, that they may be Examples to those who shall be called to the like Trials, to be imitated and admired by all the Faithful, in
whatsoever

whatsoever Estate they may be. These were the Names of the fourteen who were burnt alive: *Peter Le Clerc, Stephen Mangin, Michael Caillon, James Bouchebec, John Brisbarre, Henry Hutinot, Francis Le Clerc, Thomas Honnoré, John Baudouin, John Flesche, John Pequeri, Peter Pequeri, John Matifson, and Philip Petit.* It is, without Doubt, a very wonderful Thing, that, amongst so great a Number of Martyrs, there was not one to whom God did not give the Constancy to persevere unto the End, in the Confession of the Truth, notwithstanding the Horror of the Torments which they endured.*

PETER BONPAIN.

This horrible Execution caused many of the Reformed of *Meaux* to retreat into divers Parts of the Kingdom, where they carried the Light of the Gospel. *Peter Bonpain*, among others, went to *Aubigny*, where he had already greatly advanced the Kingdom of JESUS CHRIST, and where he had converted many of the richest Merchants; insomuch that the Reformed assembled there, from Time to Time, to pray, and hear the Reading of the holy Scriptures: But these Meetings did not endure for any long Time: *Bonpain* was taken, carried to *Paris*, and burnt alive, upon the Prosecution of one *D'Aubigny*, a Scotchman, a covetous and wicked Man, who only wanted to enrich himself with the confiscated Estates of the wealthiest Persons of the Town. †

D

PETER

* All these Sentences were respectively executed at *Meaux*, on the 7th of October. Mr. *Mangin* had his Tongue cut out before he was executed. *Laval's Hist. Reform. Fran. Vol. I. Fo. 63.*

† Mr. *Peter Bonpain*, Native of *Meaux*, having been obliged to come to *Aubigny* to avoid Persecution, so well persuaded many of the Inhabitants by his Conversation, that they joined themselves to the Assembly, where they convened together, to read some Chapters of the Bible.
and

PETER CHAPOT.

There was a great Number of Martyrs this Year. *Peter Chapot*, a young Man of *Dauphiny*, gave Testimony to the Truth of the Gospel. He had a Desire to be a Martyr, and he obtained it this Year. Being come from *Geneva*, where he commonly lived, to *Paris*, to sell a Parcel of *Bibles* to the Reformed, he was betrayed, and delivered into the Hands of Justice, by a *Bookseller* of the *Palace*, named *John Andrew*, who had before bought and delivered many of them to the President *Lizet* and other Enemies of the Gospel. He had an engaging Smoothness and Fluency of Speech, and when he was taken up he knew so well how to captivate the Minds of his Judges, by a Speech which he made to them, that they gave him Leave to dispute, in their Presence, with the *Doctors* of the *Sorbonne*. There came *three* for that Purpose, who were for establishing the Authority of the Councils, and of the Customs used for many Ages: But *Chapot* shewed them clearly that they must always revert to the *Word of God*, which ever ought to be the Rule of all Councils. He afterwards confounded them by the same *Word of God*: But their Confusion only tended to augment their Rage. They complained of the *Judges*, and reproached them for having ordered this Conference, contrary to the Custom, which did not permit them ever to listen to Heretics, and then they departed. By this Conduct the Prisoner shewed to those of the Chamber of *Vacations*, who were his *Judges*, how unanswerable his Reasons were. He made a short Prayer, to return
Thanks

and to pray: But he was arrested, tried, condemned, and burnt, at *Paris*, at the Pursuit of the Lord *D' Aubigny*, a Scotch Lord, who coveted with Eagerness the Forfeiture of the Goods of the richest Inhabitants of his Town. *Laval's Hist. Reform. Fran. Vol. I. Fo. 38. Beza, Fo. 34.*

Thanks to GOD for assisting him with his *supporting* Grace, whilst he was maintaining the Cause of his Truth; and it seemed his Judges had a strong Inclination to set him at Liberty; but his *Prosecutor* insisted so much on the *Bibles* he had sold, that *Chapot* was called before them again. He still defended his Cause, and shewed that the Books which he had brought were all good Books, since there were none but *Bibles*, *New-Testaments*, and Books which were entirely agreeable to, and founded upon, the holy Scriptures: But, notwithstanding this, he was, by the far greater Number of them, condemned to be *burnt alive*, after having been put to the Rack. He underwent both these Punishments with great Constancy and Courage; and, when they gave him Leave to speak, he gave an excellent Account of his Faith. *Maillard*, a Doctor of the *Sorbonne*, was assigned him, to prepare him for *Death*, or rather to disturb him; and there are some who say, that, at the Solicitation of this Doctor, the Words, *Jesus Maria*, escaped him; because he had promised him, that, if he would only pronounce those Words, he should *not be burnt alive*: But, when he had said them, immediately recalling them, he cried out, *O my GOD, what have I done! pardon me, O LORD!* and would have continued to have said more, but *Maillard* caused the Cord to be drawn, and hastened his Execution. If this should be true, this Weakness, followed with so sudden a Repentance, is no Reason why he should not be acknowledged for a true Martyr of JESUS CHRIST.

FRANCIS D'AUGY.

Francis D'Augy was also, the same Year, condemned and *burnt alive*, by an Order of the *Parliament of Thoulouse*. What is remarkable in this Martyr is, that in the Midst of the Flames he was heard to cry, with a loud Voice, *Courage, my Brethren! I see the Heavens open, and the Son of GOD ready to re-*

ceive me; and that many of the Reformed, who were at his Death, answered him also, with a loud Voice, without any one being brought into Trouble on that Account.*

STEPHEN POUILLIOT.

Stephen Poulliot, born at *St. D'Auberville*, near *Caudebec*, in *Normandy*, after having been a long Time in Prison, was also *burnt alive*, at the same Time, with a Bundle of Books, which they tied upon his Shoulders. *Alas! my God*, said he when he went out of Prison, before they had cut out his Tongue, *is the World still in Darknes, and does it know Nothing of the Truth?* He had great Reason to wonder at the extraordinary Blindness of Men, who so obstinately resisted the manifest Light of the *Word of God*. He was burnt at *Paris*, at the Square *Maubert*.

SERAPHIN AND FOUR OTHERS.

The Town of *Langres*, which is a Bishop's See, and one of the most ancient of the Kingdom, had been for some Time enlightened with the Light of the Gospel; and there was formed a little Congregation, by the Pains of a Christian Man, named *Seraphin*. They were discovered; and this *Seraphin*, with four others, was carried to *Paris*; where they were all *burnt alive*. The Resolution, with which these Martyrs went to their Execution, was so wonderful, that *Francis Picard*, a Doctor of the *Sorbonne*, who attended on them at their Execution, and who until that Time had been one of the most violent Persecutors of the Reformed, was so surprised at it, that he himself began to exhort one of the Martyrs to *Patience*. GOD be praised that you have changed your
Language,

* At *Nonnay*, in *Vivarez*, one *Francis D'Augy* was burnt, by the Sentence of the *Parliament of Thoulouse*. *Laval's Hist. Reform. Fran. Vol. I. Fo. 63.*

Language, said the Martyr, with a smiling Countenance ; *but, if you were in my Place, would you dare to boast that you should have as much Patience as God gives me ?* This was the happy End of these *five* Martyrs, whose most cruel Enemies could not avoid admiring their Constancy and Fortitude.

JOHN TAFFIGNON, JANE SEJOURNAM,
SIMON MARESHAL, JANE BAILLI, WIL-
LIAM MICHAUT, JAMES BOURLEREAU,
AND JAMES BRETENAI.

1547. — These were not the only Reformed of *Langres*, who laid down their Lives for the Glory of the LORD JESUS CHRIST ; there were *seven* others, who, the Year following, *viz.* 1547, were burnt for the same glorious Cause. *John Taffignon* and *Simon Mareschal* were of this Number. Their Wives, *Jane Sejournam* and *Jane Bailli*, partook with them both of the Sufferings and the Crowns of Martyrdom. *William Michaut*, *James Bourlereau*, and *James Bretenai*, were the three others. They were all Natives of the Country of *Langres*. *Jane Bailli*, the Wife of *Simon Mareschal*, signalised her Courage the most : She shewed that she had a Resolution to suffer, above her Sex, in exhorting the others to persevere to the End, and her Husband above all, to whom she said, that *they were going to celebrate, by their Martyrdom, their true spiritual Marriage*. As she was the youngest, she was burnt the last, and they did every Thing in their Power to seduce her from the Truth ; but she was, as well as all the Rest, assisted with Strength more than human, and remained firm to the End, which was entirely happy.

JOHN LANGLOIS.

In this Year, *John Langlois*, a Counsellor, of *Sens*, in *Burgundy*, was burnt in the same Town, by a Decree of the *Parliament of Paris*, for the same Truths

to which so many other Martyrs had given their Testimony.*

LEONARD DU PRE.

Leonard Du Pré was burnt about this Time. He was of *Limoges*; a learned Man, and who, above all, had great Knowledge in the holy Scriptures. He was taken at *Bar*, upon the *Seine*, being discovered by two false Brothers, who had followed him from *Dijon*, and who betrayed him. He gave an Account of his Faith, and he supported it upon Principles so clear, and so evident, that the *Monks* of the Town, who disputed with him, were constrained to confess the Truth of what he advanced: But this did by no Means prevent them from sending him, with his Examinations which they had taken, to *Paris*; where he was burnt as well as the Rest, and where he died with the same Courage as God commonly gives to his faithful Martyrs.

JOHN BRUGIERE.

Every one desired, at that Time, to share these glorious Crowns, which adorned the Heads of the Witnesses of JESUS CHRIST; and even those who could lawfully avoid suffering very often reproached themselves, esteeming the Care they had taken to save their Lives to be no other than Cowardice, if they had happened in any Manner to have refused Martyrdom when they appeared to be called to it. This is apparent by the History of *John Brugiere*, a Native of the Village of *Formal*, in *Auvergne*. He was taken twice by the Officers of Justice of *Montferran*.
The

* The First-Fruits of the Church of *Sens* were offered up to God in the Person of *Monfieur John Langlois*, an Attorney, a learned, pious, and sober, Man, who was condemned to be burnt, and executed, at the Instances of his own Uncle *Barville*, Archdeacon of the Cathedral of *Sens*. *Laval's Hist. Reform. Fran. Vol. I. Fo. 64. Beza, Lib. 1, Pag. 53, 54, &c.*

The first Time, having found Means to save himself from going to Prison, he was extremely grieved for so doing, and often testified to his Friends how greatly he repented having fled from Martyrdom. He made a firm Resolution never to draw back again, if God should call him a second Time to lay down his Life for his Glory. A little Time shewed that he was fixed in his Resolution; for, having been taken a second Time by the same Officers of *Montferran*, he scarcely staid until they interrogated him, in order for him to give an Account of his Faith before the Judges; who, having prepared the Proceedings for his Trial, sent him to the *Parliament of Paris*; where he was *condemned* to the common Punishment, and from whence he was sent back to *Auvergne*, to be executed at *Issoire*, according to the Directions of the Decree.

When he was arrived there, a certain Inquisitor, named *Orri*, a great Enemy to, and Persecutor of, the Truth, was sent to dispute with him. He behaved after the Manner of the *Missionaries* of our Days; therefore it was no difficult Matter for *Brugiere* to confute him; which he did in the strongest and most solid Manner. They even say he reasoned so well, that the *Inquisitor*, being himself convinced of the Truth which the Martyr maintained, would very willingly have mitigated his Punishment; and he would have done it, if the Judges had dared to have altered any Thing in the Decree of the *Parliament*. There came afterwards *some Priests* of the Town, who offered him a *Crucifix* to worship; but he positively refused to commit this abominable *Idolatry*, saying, *he worshipped only the TRUE GOD, in Spirit and in Truth*. They then asked him several Questions, to be informed what were his Sentiments concerning the *Virgin Mary*. He assured them *he honoured her Memory very much, although he was very far from the Errors by which the Church of Rome dishonoured her*. He offered to speak, before all the People, of

those Things he had learned from the holy Scriptures ; but they would not permit him. At length, they pressed him to take in his Hand a *small Crucifix* ; he refused it again, saying, he must very soon carry the *Cross* upon his whole Body, and that he would carry it in the Strength of the LORD.

These Sentiments, joined with an extraordinary Zeal, could not but be accompanied with a strong Resolution to suffer. That of *Brugiere* was so admirable, that he encouraged even the *Executioner* himself, who was to put him to Death, and whom the Horror of the Execution had terrified. He gave him his Hand to lift him up from a Fall which he had, saying to him, *Cheer up, my Friend ; are you hurt ?* He was at length fastened to a great Chain, having his Hands and Feet bound with a strong Wire ; and, being thus bound, he lifted up his Eyes to *Heaven*, and prayed to GOD, with great Fervour, to give him sufficient Strength to undergo the *Death* they had prepared for him. He prayed also for his Enemies, and he turned himself towards the *Fire*, which they had lighted up behind him : Then the Executioner drew from under his Feet the Board upon which he stood ; and thus he remained suspended in the Air, in the Midst of the *Fire* ; which he bore without stirring or crying out, till, in bowing down his Head, he peacefully gave up the Ghost. The People, seeing a Stedfastness so very extraordinary, cried out, *A Miracle ! a Miracle !* Some even gave Thanks to GOD, that they had seen a Martyr die in their Time ; and these Murmurs were carried to such a Height, that the *Officers of Justice*, the *Inquisitor*, and the *Executioner*, being frightened therewith, fled with the utmost Speed to *Montferran*, which is *six Leagues* from *Issœre*, without waiting till the Body was wholly consumed : Even the *Rector of Issœre*, like a second *Balaam*, could not avoid wishing to die in the Faith of *Brugiere*. Such was the Fruit of the constant Perseverance of this holy Martyr, who had learnt to despise

despise all the Horrors of the most cruel Death, being assured that it was the Passage to a Life of Glory.

A SCHOLAR AND JOHN MICHEL BURNT AT BOURGES.

At this Time they burnt, at Bourges, a Scholar, at the Solicitations of the Monks of *St. Sulpice*; and, a Month after, they burnt there also *John Michel*, who had been of the Order of *St. Bennet*, and who afterwards had some Knowledge of the Truth. He retreated into *Switzerland*, to be better instructed; and, having brought back great Gospel Light into his Country, even in the *Hebrew Tongue*, of which he had conferred with some *Jews* in travelling through *Avignon*, he was condemned first at *Bourges*, and at length he was burnt there, after his Sentence had been confirmed by the *Parliament of Paris*. The Firmness and Resolution, with which he suffered, very much edified all the People who were Witnesses of it. He made an excellent Prayer, at the Place of Execution, which extremely moved every one who heard it.

FRANCIS FARDEAU, SIMON LE ROYER, JOHN DE LA VIGNOLE, DENNIS SAUREAU, AND WILLIAM DE REU.

Five of the *Reformed* also suffered the same Death at *Angers*; who were surprised in the private Assemblies, which they held to instruct and build up themselves, more and more, in the Knowledge of the Truth. *Francis Fardeau* and *Simon le Royer* were the two first; *John de la Vignole*, *Dennis Saureau*, and *William de Reu*, were the three others, who in this Town sealed, by a happy Death, the Profession of the Truth, and who were as a holy Seed, which very soon produced a plentiful Harvest of *Believers*, throughout the whole Province of *Angou*, and all the Country round about *Angers*.

SAINCTIN NIVET.

1548. — Persecution did but augment more and more the Zeal of the *Reformed*; and, it seems, that, from a Desire to excel one another, they strove to give Proofs of their Love to the Truth in the Midst of the Torments, which they endured for the Honour of JESUS CHRIST. *Sainctin Nivet* was one of those who manifested, most evidently, how much he had this Desire at Heart. He was born at *Meaux*; and, when the *fourteen Martyrs*, whose History I have before related, were burnt there, he retired to *Mont Beliard*, where the Doctrines of the Gospel had been already received; but, as he found himself so weak, that he could not, by his Labour, maintain himself and his Family, but that he must, of Necessity, be a Charge to the Church, he resolved to return to the Combat, notwithstanding the Remonstrances both of the Ministers and his Wife, to whom he gave this Reason for his Return; that “Ease extinguished Zeal, and that “he must rekindle it by the *Fire of Persecution*.” With this Design he returned to *Meaux*, and, having exposed to Sale some Pieces of Mercery Goods, at the Fair of *St. Martin*, he was known, and sent to Prison. As he desired Nothing better, there was no Need to press him much to give an Account of his Faith. He made a Confession thereof, and bore Witness to the Truth, with so much Boldness, that he even demanded, of those who examined him, if they dared deny the Truths which he maintained. He asked no Favour of the Judges for himself; but he exhorted them boldly, to take more Care of their own Salvation than they had done hitherto, and to think of the Account they had to give to the LORD JESUS CHRIST for the innocent Blood they had shed, in making War against those who made Profession of the Truths of his Gospel. These Remonstrances only exasperated these People; because they listened to Nothing but their own Rage. He was *condemned* to the common Punishment

ment and Tortures; and the Governor of *Meaux*, seeing the extraordinary Fervor of this Man, prayed the President *Lizet*, that he might be executed at *Paris*; *lest*, said he, *he should overturn all that had been done at Meaux*; that is to say, *lest* he should edify the Church of God by his Courage: therefore they caused him to be burnt at *Paris*, without omitting any of the Cruelties, which they had been accustomed to exercise upon the faithful Servants of God.

OCTOVIAN BLONDELL.

This faithful Martyr made a happy End; and, although sometimes Believers are subject to dangerous Falls, yet, when God recovers them by his Grace, and shews them their Sin, into which they are fallen, either through Fear or Weakness, they have as great Reason to praise God, as if they had always persevered. *Octovian Blondell* is, in this, a very remarkable Example. He was a *Lapidary*, born at *Tours*, in *Tourain*, but resided chiefly at *Lyons* for the Convenience of his Business. He was very rich, but, nevertheless, he was a Man of Probity, of strict Honour, faithful in his Dealings, and very much esteemed by all who knew him. His Wealth made many long to be Masters of it, and his Probity and his courteous Behaviour made him suspected of being a *Lutheran*. He had reproved his *Host* for some immodest Words and superstitious Actions; and *this* Host, to satisfy his Revenge, went to the *Chanter* of the great Church, whose Name was *Gabriel Saconnai*, to acquaint him with what had passed between them, and thereby to draw *Blondell* under the Suspicion of *Heresy*. *Saconnai* was one of those who, for some Time, had had his Eye upon *Blondell's* Riches: He imagined, if he could convict him of being a *Lutheran*, he should easily obtain the Confiscation of his Estate; he therefore accused him and made him a Prisoner. He was afterwards examined; and, having made a pious Confession of his Faith, *Saconnai* was desirous to seize *Octovian's* Effects, to make him-

self sure of the Enjoyment of them; but the Martyr's Friends had taken such Care of them, that his Hopes were entirely frustrated.

But this did not stop him from prosecuting *Blondell* with the same Ardour, to get him *condemned* to Death, although the Prisoner, at the Sollicitation of his Relations and Friends, had *retracted* his former Confession, and had made a *second* contradictory to the *first*: However, he succeeded at last; and, notwithstanding his Recantation, he was condemned to Death, by a Sentence given against him at *Lyons*: But *Blondell* appealed from it to the Parliament of *Paris*, whereto he was conducted, and where he repented of the Sin he had committed; for, a Friend of his, who was a Believer, having found Means to speak to him, as he came out of the Prison at *Lyons*, so plainly and powerfully represented to him the Enormity of the Sin he had committed, that he convinced him he had feared *Men* more than *GOD*; and the Exhortation he gave him to repair his Fault was so efficacious, that, when the *Commissaries* of the *Parliament* asked him, which of the two Confessions he would abide by, he answered, that *he would live and die by the Faith of the FIRST; and that he had never made the second, but through the Temptation of the Devil, who had made Use of the Friends of his Body to seduce him, praying GOD, that he would not lay this Sin to his Charge, but give him Grace to stand firm in the Confession of his Truth.* Upon this Confession the Sentence of *Lyons* was confirmed, and he was *burnt alive* at *Paris*, for Fear, if they had sent him back to *Lyons*, his Friends, who were many and powerful, should rescue him by the Way. Thus he repaired his former Fault, both by his Repentance and by his godly Joy, with which he suffered Death for the Truth. And thus it was, that *GOD*, by his powerful Grace, raised his Servant from his Fall, and from the Danger of *eternal Death*, wherein the Weakness of Nature had precipitated him. Those, who have committed the like Crimes, doubtless ought to beg incessantly

santly of God, to grant them the Grace of a like Return to him.

HUBERT BURRÉ.

1549. HENRY II. — In *March* in the following Year, which was 1549, *Hubert Burré*, a Native of *Dijon*, was condemned to be burnt there, by an Order of the *Parliament* of that Town. He was a young Man, of about *nineteen* Years of Age, and who, notwithstanding his Youth, resisted the Tears of his Relations, and all the Sollicitations that his Friends could make him to shake his Resolution, which was manifestly supported by the supernatural Strength of the SPIRIT OF GOD, who assisted him to overcome all these Trials, and kept him persevering, until the Order of his Condemnation was completely executed.

STEPHEN PELOQUIN.

The same Year, *Stephen Pelouquin*, born at *Blois*, but whose Family lived at *Geneva*, to which Place he had retired, having been arrested at *Chateau Renard*, as he was conducting some of the Reformed of *Orleans* and *Blois* to *Geneva*, to place them in Safety from the Heat of Persecution, was condemned, by the Counsellors of the *Chambre ardente* of *Paris*, to have his Tongue cut out, and to be burnt alive; and he suffered all these Tortures with a Courage which astonished even the Enemies of the Truth.

ANNE AUDEBERT.

Of all those who were taken with him, there was none but *Anne Audebert*, Widow of *Peter Genest*, an *Apothecary* of *Orleans*, who, without fearing Man, remained firm in the Confession of the Truth. She was condemned at *Paris*, and burnt alive at *Orleans*. When she was going out of Prison, in order to go to the Place of Execution, and saw the Cord with which she was to be bound, O MY GOD, said she, *how beautiful is the Girdle that my Spouse gives me! This is my*
second

second Marriage; *JESUS CHRIST is going to be my second Husband!* The Day of her Execution brought this Thought to her Mind; it was *Saturday*, and she recollected that she was married on a *Saturday*: She thereupon, with a good Deal of Joy and Courage, got up into the Tumbrel, or Dung-Cart, which was appointed to convey her to the Place of Execution. She died with a Courage which testified, to all those who were Witnesses of her Death, that *there is no Weakness in the female Sex, when they are assisted with the extraordinary Support of GRACE.*

A COUNTRY TAILOR.

The following Example shews us, that GOD does not despise the poor and mean Condition of Persons, any more than the Weakness of the female Sex; and that, without Respect of Persons, he bestows the extraordinary Gifts of his Grace to all those who put their Trust in him, making Choice often of *the weak Things of the World to confound the strong and powerful of the Age.* A *Country Tailor*, whose Name we do not know, who was a very poor Man, and very unskilful in his Business, but rich in Faith and the Knowledge of the Gospel, had been, for some Time, in the Prison of the *Conciergerie*, whither he had been sent by the *Deputy Provost* of the Household, at the Time when King *Henry II.* amidst the Diversions which he took, and the Feasts which he made, in the Beginning of his Reign, resolved to divert himself with hearing a Disputation with a *Lutheran*; believing, assuredly, that it would be no difficult Matter to confound him in Argument. He gave Orders, therefore, that they should bring him one of those, who were then Prisoners in the Prison of the *Conciergerie*. There were in the Prison, at that Time, many learned Men, who were very able to expose and confute the *Errors* of the Church of *Rome*; but the *Cardinal of Lorraine*, whom they also called the *Cardinal de Guise*, ordered Things in such a Manner, that, among all the Prisoners, they should choose him whom they

they thought to be the most ignorant, and, consequently, the less likely to give the *King* any good Impressions of the pure Doctrine, and the most proper to augment the Contempt and Aversion which he had already conceived for those who made Profession of it. They therefore chose, for this Disputation, the *poor Country Tailor* whom I have mentioned. They brought him directly before the *King*, in his privy Council, and, after they had asked him many Questions, to all which he had answered them much better than they expected from him or the Cardinal desired, he began to speak *boldly*, both against the Errors of the Church of *Rome*, and the Ambition of the Clergy. *Diana*, of *Poitiers*, Dutcheß of *Valentinois*, the *King's Mistress*, having heard that there was a *Lutheran* at Court, desired also to see and hear him. The *King* ordered the *Country Tailor* to be brought into her Chamber, and ordered *Castelanus*, *Bishop* of *Masson*, to interrogate him, which he did upon all the Heads of Doctrine; to which he answered him very properly, without hesitating in any Manner, after having given Thanks to God, for calling him to confess and defend his Truth before so great a *King*. The *Bishop* of *Masson* and some others, not finding their Account in a serious Disputation, began to turn the Whole into Ridicule, and treated him haughtily. They say, that even the *Dutcheß* of *Valentinois* began to rally him as well as the Rest; but he told them all, that this was not a Matter of Raillery. He reprov'd also the *Dutcheß* very sharply and boldly, whom he looked upon to be, and who was in Fact, the principal Cause of these Persecutions; he reprov'd her very sharply for her Conduct, telling her, that it was not her Province to meddle with the Affairs belonging to Religion; and he told her, at length, that, in his Fetters, he enjoyed a perfect Freedom, and that he regarded neither * Power nor Riches,

* The *Dutcheß* of *Valentinois* and the *Lorraine* Princes (the *Duke* of *Guise* and the *Cardinal* of *Lorraine*) persecuted

Riches, when they were not accompanied with Virtue.

The *King* was exasperated at this Boldness, and he commanded that they should carry him back to Prison, and hasten his Trial. A few Days after, he was condemned, by the *Provost* of the Household, to be burnt alive, and he was executed in the Street of St. Antony, before the *Couture St. Catharine*. The *King* resolved to be a *Witness* and Spectator of his Execution;† but this Pleasure cost him very dear; for, by it, he lost his Peace of Mind, and the Image of this Man was imprinted so deeply in his Mind, that he could not get rid of it Night nor Day: for the Martyr, during his Execution, had his Eyes always fixed upon him, without Intermision, thereby to manifest to him, the more convincingly, how great his Stedfastness was in the *Midst* of the Tortures which he suffered.‡ Thus died this Martyr, who testified, by his Actions,

cuted the Sectaries, (which Name was given those who adhered to the Doctrines of *Luther* and *Calvin*,) but they were actuated by different motives: for, the *Duchess* enriched herself by the Spoils of those who were condemned; and the *Lorraine Princes* established their Authority by shewing themselves zealous in the cause of religion. *Chalon's Hist. Fran. Vol. II. Fo. 161.* As the forfeited Goods of the Reformed had been allowed her, (the *Duchess* of *Valentinois*,) she made Use of false Witnesses to increase that Income. *Laval's Hist. Reform. Fran. Vol. I. Fo. 72.*

† The Protestants were persecuted with great Rigour; the usual Punishment was to burn them alive; and even the *King* himself was present, at *Paris*, at the Execution of some of them in this Manner. *Chalon's Hist. of Fran. Vol. II. Fo. 143.* *Beze, Hist. de la Reform. lib. xi. p. 79.* quoted by *Laval, Vol. I. Fo. 75.*

‡ *Mexeray*, in his abridged History of France, gives the following Account of the Transactions of this Year in Matters of Religion. "The Year 1549 was almost entirely spent in Rejoicings and Drinking-bouts. The
" Birth

Actions, that, under a mean Appearance, we often find the most noble and most courageous Hearts.

FLORENCE VENOT.

This same Year, *Florence Venot*, born at *Courgivot*, near *Sedan*, in *Brie*, was burnt alive, at the Square *Maubert*,

“ Birth of a second Son of the *King*, of whom his *Queen*
 “ was brought-to-bed at *St. Germain's*, was one of the
 “ Causes of these Feasts. — When the Court was tired
 “ of these Pastimes they changed the Scene, and *Religion*
 “ succeeded to Gallantry. There was a general Procession
 “ at *Notre-Dame*, where the *King* assisted. This he did
 “ to testify, by this public Act, his Zeal for maintaining
 “ the Religion of his *Ancestors*, and of punishing those
 “ who should oppose it. This he confirmed by the most
 “ terrible Executions of a great Number of unhappy
 “ Protestants, who were burnt at the *Greve*. They raised
 “ them up on high with a Pulley and a Chain, then they
 “ let them fall down into a great Fire, and this they re-
 “ peated several Times. He even resolved to feast his
 “ Eyes with these tragical Spectacles; and it is said that
 “ the horrible cries of one of these unhappy Men affected his
 “ Mind so strongly, that he had, from Time to Time, all his
 “ Life after, the most troublesome and afflictive Remembrance.
 “ However that was, this is certain, that the Smell of
 “ those, whom they roasted in this Manner, dwelt upon
 “ the Minds of many of the People; who, seeing on
 “ the one Hand their false Courage, and, on the other,
 “ the SCANDALOUS DISSOLUTENESS of the Court,
 “ called these Condemnations a Persecution, and their Suf-
 “ ferings MARTYRDOM.” *Mex. Hist. de Fran. abreg.*
Tom. V. Fo. 656. This Author, though a Roman Catho-
 lic, yet is obliged to confess the Martyrs behaved with
 Courage, though he calls it a false Courage.

They were put to Death with a much greater Inhumanity than under *Francis I.* for, being tied to a Pulley, they were let down, little by little, into the Fire; and, when they began to feel it, they were drawn up again; and so on, till they were roasted by Degrees, and expired amidst the most exquisite Pains. *Laval's Hist. Reform. of Fran. Vol. I. Fo. 75.*

Maubert, after having been, for *six Weeks*, in a Pit, or Dungeon, which they called *Hippocrates's Sleeve*,* because it was dug down to a *short Point* towards the Bottom, and was broad at the Top, like a Bag which they filtered any Thing through. This is, without Dispute, one of the most *cruel Tortures* that the Rage of the *Enemies* of God hath ever invented; for they can neither *sit*, nor *lie*, nor *stand upright*: The Uneasiness and Pain of it is continual; and those who invented them say, it is impossible to be there above a *Fortnight*, without being in Danger of *losing one's Life*, or of *running mad*; nevertheless, this illustrious Martyr endured all these Torments, and all the Pain and Restlessness that attended his uneasy Situation, with great Resolution, and thereby shewed his Enemies, that he had Fortitude sufficient to surmount all these Torments; and he told them, that he hoped God would give him Grace to persevere to the End, and to bless his holy Name at his Death. At length, he had the Accomplishment of his Desires; for, after having been a Spectator of the Execution of some other Martyrs, who were executed the same Day at *Paris*, and, after having been *degraded* from the Order of *Priesthood*, which he had formerly taken, he was, at last, *burnt alive* as well as the Rest. He had his *Tongue cut out* before he was carried to Execution; but *that* did not prevent him from encouraging his Brethren, by Signs, in looking up to Heaven, to exhort them to place their Hopes there.

LEONARD GALIMAR.

Leonard Galimar was one of those who was *burnt there* that Day; and who was also *degraded* from the Order of *Priesthood*. He had been some time at *Geneva*, and he endeavoured to persuade the Families of the Reformed to retire to that City. He was taken
at

* *La Chaussée à Hippocras*, *Hippocrates' Sleeve*: A filtering Bag is so called by Apothecaries.

at *Cheri*, near *Blois*, as he was conducting some of them to that Place, and he was carried to *Paris*, where his Course was happily and gloriously finished.

CLAUDIUS THIERRI.

1550. — The Year following, which was 1550, *Claudius Thierry* was one of the first Victims that was sacrificed. He was a young Journeyman *Apothecary*, who was born at *Chartres*. In returning from *Geneva*, he was taken, and condemned at *Orleans*. He would not, at the first, appeal from this Sentence; but his Relations and Friends solicited him to do it so strongly, that he consented to it at last, and appealed, from the Judgement passed on him at *Orleans*, to the *Parliament* of *Paris*, where the Sentence was confirmed; and he was sent back to *Orleans*, where he was burnt alive, and displayed the like Courage with other Martyrs.

JOHN GODEAU AND GABRIEL BERAUDIN.

There were also this Year two Martyrs, who were burnt at *Chamberi*, and who were discovered by having dared to find Fault with a *Priest* for profaning the sacred Name of GOD; for, at that Time, those, who on these Occasions spake for GOD, were manifestly *Lutherans*. The Name of one of these was *John Godeau*, born at *Chinon*, in *Touraine*. He was executed the first; but, because the other, who was *Gabriel Beraudin*, a young Man, who was born at *Loudun*, had staggered a little when he was in Prison, for Fear of the Tortures, which, he apprehended, he must suffer, his Execution was postponed, to try if they could not turn him entirely: But the constant Perseverance of his Companion, and his glorious End, re-established him so effectually, that, for the great Ardour which he shewed, they cut out his Tongue; notwithstanding which, he spake sufficiently intelligible to be understood, and to praise GOD to the End; because, probably, his Tongue was not properly cut out. Thus
GOD

God makes Use of good Examples, and many other Means which he accompanies with his *Grace*, to support the *Faith* of those who stagger and are ready to fall.

M A C E M O R E A U.

Macé Moreau was also condemned this Year to the common Punishment, by the *Lieutenant of Troyes*. The Desire of being instructed in the Knowledge of the Truth had caused him to go to *Geneva*; and, as he had formerly lived by carrying, from Place to Place, *Images, Chaplets*, and other Things, tending to inflame the Superstition of the *Papists*, when he was enlightened with the Light of the Gospel, he chose other Wares to trade with. He took large Parcels of *Bibles* to carry from Place to Place, which he sold throughout the Kingdom, using, at the same Time, the greatest Precautions which it was possible for him to do. It was very difficult to carry on this Trade long, without being discovered. He was betrayed at *Troyes*, where, having addressed himself to a *Cap-maker*, named *Nicolas Vaultherin*, who pretended to be a Protestant, in order to entrap him, he offered him one of his Books. The *Cap-maker* seized him immediately, and led him to the *Lieutenant-Criminal*, who, after having examined him, commanded that his Bales of Books should be examined in his Presence. At length, they sent him to Prison; they loaded him with Fetters; they racked him in the most extreme Manner, to make him confess if there were any more of his Religion in the Town. He suffered all these Torments with the greatest Resolution. He rejected all the Offers which the *Monks* made him to confess himself to them, and he resisted all others who endeavoured to turn him out of the Way of Salvation. At last, he was carried to the Place of Execution, praising God, and he sang *Psalms* till the Fire silenced him.

A BOOKSELLER AT BOURGES.

A Bookseller, who carried on much the same Trade, was also discovered at the same Time, at *Bourges*. He carried a Letter to a Counsellor of the * *Presidial*, named *Vaisse*, who knew the Truth, but dared not to make an open Profession of it. He was his Judge: Nevertheless, instead of encouraging him, he did every Thing in his Power to make him dissemble his Sentiments, in order to save his Life, but without Effect. Seeing he would not consent to be guilty of this Cowardice, *Thou shalt die*, said he to him, *since thou wilt die*. The Bookseller desired him to do Nothing against his Conscience; but this did not prevent him from signing his Sentence of Condemnation, which was confirmed by the *Parliament* of *Paris*, where he was afterwards burnt. When *Vaisse* had an Account of his Death, he was so cruelly tormented with Remorse of Conscience, that he grew melancholy, took to his Bed, and died some few Days afterwards, crying out most terribly, from Time to Time, which shewed the unhappy State of his Mind. This serves as an Example to such Judges, who, on the like Occasions, betray their Consciences, in condemning those whom they know to be innocent, and whose Virtue they cannot but admire.

CLAUDIUS MONIER.

1551. — *Claudius Monier*, who was born at *St. Amand*, in *Auvergne*, was called to Martyrdom the Year following, viz. 1551. He had kept, for some Time, a public School at *Issôere*, and afterwards at *Clermont*, the Capital of the Province, where he had instructed Scholars in the Fear of God; and, because he had taught them some Knowledge of his Word, he was suspected of HERESY, deprived of his School, and, at length, obliged to retire to *Lausanne*, to elude the Search they made after him; for he had publicly preached the Word of God in many Parts of the Province.

• A Court of Judicature.

vince. He spent some Time in that Town, where he continued to study, and where he fortified himself in the Knowledge of the Truth. He went afterwards to *Lions*, where they entrusted to his Care the Education of some Children. He was taken there, upon his Return from conducting one of his Christian Friends in making his Escape, and whom he had informed, that the *Provost* sought to apprehend him: For, being returned to the House of this Friend, to comfort his Wife, and to give an Account to his Family of the Place where he had left him, and of the State he was in, the *Provost* found him there when he went to take the other; and, suspecting he was of *that* Religion which they persecuted, he brought him before the *Official*; to whom *Monier* gave an Account of his Faith without the least Fear. He was, in the End, sent to Prison, from whence he wrote to all the Reformed in *Lions* a very edifying Letter; in which he gave an Account in what State and Condition he then was, and of the Answers he had given to those who had examined him concerning the Articles of his Faith. At length, he presented a *Petition*, for which they confined him in the *Dungeon*, because it was penned very *free* and very *bold*. He had therein compared the *Yoke* of the Reformed of those Times, to the *Yoke* which the *Israelites* formerly bore in *Egypt*. He was there *three* or *four* Months, and persevered, to the last, in all his Torments with much Patience. He was declared a *Heretic*, degraded from his Orders, by the *Suffragan* of the *Archbishop* of *Lions*, and delivered over to the secular Power, *to be condemned* to the usual Punishment; he having been, for that Purpose, brought to the Prison of *Rouanes*, where the Sentence of Condemnation was announced to him.

In waiting for the Hour of his Execution, they gave him some Fish for Dinner: He ate a little of it. As he was taking this, his last Repast, there came two *Cordeliers* to him; who, after some little Discourse about Religion, which our Martyr easily confuted,

futed, they said, insulting him, (and with that Insolence which is so peculiar to *Monks*,) that it was not fit for him to waste his Time in eating, and that he ought to think of another Kind of Food. *Monier* meekly answered them, that *he ate to strengthen his Body, that it might be able to maintain the Combat which he was engaged in.* By this bold Answer he silenced them before all those who were present, notwithstanding that natural Impudence which distinguishes those of that Order, even from the Rest of the *Monks*.

About *two* of the Clock in the Afternoon, they took off his Clothes, and carried him to Execution, attended by these two *Cordeliers*. There was a Man among the Croud, who, for only saying to him, as he passed by, *Vale in Christo, Farewel in CHRIST*, was taken up, by Order of the *Cordeliers*. When he was come to the Place of Execution, they put a Chain around his Body. They lighted the *Fire*, and they kept him a long Time *hanging over the Flames*, to lengthen out his Torments: But that only served to make all Men admire the more his Resolution and Perseverance. He prayed, without ceasing, with a loud Voice; and the last Words he was heard to pronounce were, MY GOD, MY FATHER.

MAURICE SECENAT.

This same Year, *Maurice Secenat*, born at *St. Saturnin*, in *Cevennes*, was burnt at *Nismes*, and very much strengthened all the Reformed of the *Lower Languedoc* by his Perseverance. There was also, at this Time, a Martyr *whipped*, and another *burnt*, at *Agen*.

THOMAS DE ST. PAUL.

Thomas de St. Paul, who was born at *Soissons*, is one of the most illustrious Martyrs of this Year. He was a young Man, not above EIGHTEEN Years old; but who, nevertheless, without having the Follies of that Age, had the Firmness of the oldest Christians.

It

It was two or three Years since he had retired to *Geneva*, with his *Mother*, his *Brothers*, and many of his *Relations*; and he was obliged to take a Journey into *France*, about some particular Affairs, which were yet unsettled. The Freedom with which he re-proved the Blasphemers and the Vicious brought him often into Danger on the Road as he passed; and the Liberty which he took at last threw him, when he arrived at *Paris*, into the Hands of those who knew the *Lutherans* then by this good Mark. One whom he had warned of his Duty, on this Subject, with a good-deal of *Gentleness*, perceiving thereby that he was one of those whom they daily condemned to the Fire, followed him, Step by Step, to his Lodging; and having remarked it, that he might know it again, went from thence to give Notice to the famous Persecutor, named *John Andrew*, who caused him to be apprehended, and sent him to the *Chatelet*. He was condemned, upon his own Confession, to be *burnt alive*. Nevertheless, on Account of his Youth, they offered him many Times to set him at Liberty, without inflicting any Punishment upon him, or obliging him to make any *public Confession*, if he would only retract, and disavow the Confession which he had made. But he *despised all these Offers*; wherefore they ordered him to be *racked* in the *most extreme* Manner. This was done with *so much Cruelty*, that one of the *most unmerciful* Judges they had, named *Aubert*, not being able to bear the Excess of that Cruelty, *went away weeping*, and could not stay to see the End of it. When the Arms of the *Executioner* were tired, a *Doctor* of the *Sorbonne*, named *Maillard*, and some others of the *most furious* of that Stamp, seized the Ropes themselves, that they might the more bitterly torture him whom their false Arguments *could not overcome*, and that they might oblige him to furnish fresh Victims to their Fury, in accusing the Reformed of his Acquaintance: But all these Torments were in vain. If he named any, it was only those who were in Places

ces of Safety, out of their Reach : As to others, he always told them boldly, that *he would not expose so many honest Men to the Cruelty of the Torments he suffered, because he very well knew it was not to imitate their Piety and Virtue that they desired to know who they were.* Thus he overcame their Cruelty by his wonderful Perseverance, which appeared still more in his last Sufferings, to the which they omitted Nothing that could render them insupportable : For this cruel Maillard, after he had again offered, on the Behalf of his Judges, to set him at Liberty if he would recant, perceiving he could get Nothing that Way, and that the Martyr discovered an immoveable Resolution to lose, if it were possible, ten thousand Lives for the Honour of JESUS CHRIST, caused the Fire to be drawn back from him, after he had begun to feel the Violence of it, to tell him, that, if he would appeal to the Parliament of Paris from the Sentence of the Chatelet, he was assured they would save his Life : But this Martyr, who desired, above all Things, to be united to JESUS CHRIST, and who perceived this was only a fresh Scheme of the Wickedness of this Doctor, rejected this Proposal, and desired of him that they might put the Fire to him again : *Ah, said he with a loud Voice, since I am in the Road to go to God, put me again into the Way, and let me go.* Thus this Martyr shewed how great was his Faith ; and God also shewed how powerful his Grace was to support his Children, in the severest Combats, and in the most frightful Torments.

JOHN JOERI AND HIS FOOTBOY.

We may here see, in this same Year, an admirable Example, and which teaches us plainly how rich these happy Times of our holy Reformation were, in holy and pious Men. *John Joëri*, born at a Village called *St. Joëri*, two or three Leagues from *Albi*, having spent the first Years of his Life at *Montauban*, retired to *Geneva*, when he was near twenty-two Years

of Age ; and, after having dwelt there some Time, he resolved to take a Journey into his own Country, to comfort the Reformed who were there, and to carry them a Parcel of good Books, very proper to build up the Church of CHRIST. He took with him a *young Lad*, who had waited on him for some Time, and whom he had taken Care to instruct, more by his good Example, which he shewed him, than by Lessons of the Doctrines of the Gospel, of which he was not capable, by Reason of the Tenderness of his Years.

The Books which they carried were the Cause, that, in going to *Mende*, the Capital of *Gevaudan*, they were taken up, and both of them condemned to be *burnt*. They appealed from this Sentence to the Parliament of *Thoulouse*, where *Joëri* had for a long Time desired that he might glorify God. They were sent there, and they both made the *same* Confession of Faith. The Master answered the *Questions* which they asked him in a Manner suitable to his Education, and to the Knowledge which he had of *that* GOD which he adored ; but the *Boy* was not less admirable for his *artless* Simplicity. As he was *very young*, and but little skilled in the holy Scriptures, he could not answer the Arguments which they brought against him : His *Judges*, nevertheless, harassed him with them, and he referred them to his *Master*, protesting that he would abide by his *Confession*, and that his Master would give them good Reasons to justify the Confession he had made. They told him his Master was a Heretic. *Ah*, said he, *his Life hath always been so good and so holy, that I am sure he would not teach me any Thing but the Truth which is contained in GOD's WORD.*

When the *Sentence of Death* was pronounced, *Joëri* was exposed to the Importunities and ordinary Disputations of the *Priests* and *Monks* ; but he refuted them all with a good Deal of Freedom and Boldness. After that, they were carried to the Square *St. George*, where

where they were to be executed. The Footboy was examined the first, and set upon the Faggots. Some Monks importuned him to call upon the Virgin Mary, and represented to him the Horror of the Punishment which he was about to suffer; the which melted his Heart and made him cry. Joëri was at that Time occupied in answering some Questions which they asked him; but, when he heard his Valet cry, and, turning about, saw all those who were around him, he made Haste to get up upon the Faggots; and, to encourage him, he said, *Ab! my Brother, why dost thou cry? dost thou not know that we are going to see our Master, and that we shall be very soon out of the Miseries of this World?* I cry, said the Boy, *because you were not with me.* Joëri replied, *that it was not a Time to cry, but to sing to the LORD;* and thereupon they both began to sing a Psalm, to seek that Comfort there whereof they stood in so much Need, whilst they lighted the Fire that was to consume them. The illustrious Joëri carried his Love, and the Care he took to encourage his Companion, so far, that they remarked that he turned towards him in the Flames, to support him to the last, when he gave up the Ghost with a Steadiness worthy of his extraordinary Faith and Virtue.

HUGH GRAVIER.

1552. — In the Beginning of the Year 1552, Hugh Gravier, born at Viré, in the Country of Maine, received the Crown of Martyrdom, in the Town of Bourg, in Bresse. He was a learned Man, who, by his Studies, having obtained some Knowledge of the Truth, immediately retired to Geneva, to be better instructed therein. He was then appointed Master of a School, first at Boudri, then at Courtaillon, of which Place he was appointed the Minister by the Class of Neufchatel. But, before he accepted this Charge, he asked Leave to take a Journey into his own Country, to settle some domestic Affairs. He

went there ; and, having made known the Truths of the Gospel to many Persons of his Acquaintance, he persuaded them to go into those Places where the Gospel was purely preached, and he offered to conduct them himself. They accepted the Proposal, and they departed for this Journey ; but they were stopped at *Masson*, and were all carried Prisoners to *Baugé*. He took the Blame of every Thing upon himself, endeavouring thereby to save the others and to procure their Deliverance ; saying, that he alone had persuaded them to undertake this Journey. Whereupon he was *condemned* to suffer the usual Punishment, notwithstanding the pressing Solicitations of the *Lords of Berne*, who reclaimed him many Times, and who demanded that they should remit him to them, God being pleased to sow the Seed of his Blood and Ashes in this Country, that from *that* Seed there might arise, in the End, a very great Number of Believers. His Patience edified many ; and every one admired the Courage with which he underwent his last Sufferings.

RENE POYET.

This same Year, *René Poyet*, a Natural-Son of the *Chancellor of France*, of that Name, was burnt at *Saumur*. When God had called him to the Knowledge of his Truth, he renounced all the Advantages which he had Reason to expect from the World ; and, that he might be better instructed in the Truths of the Gospel, he went to *Geneva*, where he learnt the Trade of a Shoemaker, that he might maintain himself. Some Time afterwards he returned into *France*, to the Province of *Anjou*, where he was taken. He confessed and gave Testimony to the Truth, and was *condemned* and *executed* at *Saumur*, as we have already said.

MARTIAL

MARTIAL ALBA, PETER ESCRIVAIN, BERNARD SEGUIN, CHARLES FAURE, AND PETER NAVIHERES.

Although the *five* Scholars, whose History we are now going to relate, were not executed before the following Year, we may refer the Commencement of their Martyrdom to this; as well as that of a *Pastry-Cook*, who was taken three Days after them, and confined with them, in the same Prison, at *Lions*. These *Scholars*, after having dwelt some Time at *Lausanne*, apprehending themselves capable of teaching others the Truths which they had learnt there, resolved to return into *France*, each into his own Country, to preach the Gospel, and to make known the Truth, both to their Relations and to their Friends, and to all those whom God should call to the Knowledge of himself by their Ministry. Having taken this pious Resolution in Concert together, they communicated their Design to the Church of *Lausanne*, who approved thereof, and testified their Consent to their Conduct herein. This Testimony was confirmed, at *Geneva*, by *Calvin*, who at that Time was the Minister there. From *Geneva* they went to *Lions*, to take the Road from thence, each into his own Country; *Martial Alba* to *Montauban*, where he was born; *Peter Escrivain* to *Boulogne*; *Bernard Seguin* to *Roële*, in *Bazadois*; *Charles Faure* to *Blanzac*, in *Angoumois*; and *Peter Navihères* to *Limoges*. Thus every one resolved to carry the Word of God into the Place of his Birth; but God had determined otherwise. They met with a Man of *Lions*, on the Road, who betrayed them, after he had made many Protestations of *Friendship* to them, and had engaged them to visit him; for it was at his House they were arrested, by the *Provost* and his Guard, as they were partaking of a slight *Repast* which he had prepared for them. The *Provost*, after having examined them very strictly, carried them, without any

Form of Law, tied two and two together, to the Prison of the *Official*, where they were put into separate Cells. On the Morrow they were examined; and, the Day following, they were ordered to write down their Confessions of Faith; which they did accordingly.

P E T E R B E R G I E R.

Three Days after, they also arrested a *Pastry-cook*, named *Peter Bergier*, a Native of *Bar*, upon the *Seine*, though he was, at that Time, a *Burgess* of *Geneva*, and was come to *Lions* to buy some Things necessary for his Trade. At length, they examined him also; and he gave an Account of his Faith, in the Presence of his Judges, and of all those who came to see him; but, because he was not capable of making an *accurate Confession of his Faith* in Writing, he subscribed that of *Bernard Seguin*, who was one of the Prisoners of whom we were speaking.

The Imprisonment of all these five Martyrs was long. They were taken the first of *May*, 1552, and they were not executed till the 16th of *May* in the next Year. They had, all of them, many Combats to maintain; above all *Peter Navihères*, who, besides the Persecutions and Molestations of the *Monks* and such-like People, which he had in common with the other four Prisoners, had the Sollicitations of his *Father*, his *Mother*, and *all his Relations*, to withstand; who omitted Nothing to turn him from the Truth of the Gospel which he had confessed. They wrote many Letters to him for this Purpose, and sent one of his *Uncles* to him to persuade him to *recant*, with all the Arguments which could be enforced, from the Consideration of *Kindred*, the *Honour* and *Reputation* of his *Family*, the *Affliction* of a *Father* and *Mother*, their *Authority* as *Parents*, their *Hatred* and *Curses* if he persevered, and other Things of the like Nature, very proper to move a Heart, which is not powerfully assisted with the Support of Grace. Nevertheless, all the

the Prisoners were immoveable; and they built up the Church of God very much by their invincible Courage; by their many Letters which they wrote, as well in the Name of them all as of each of them in particular, to their Friends, to their Relations, and to the other Prisoners who were then at *Lions*; by their Confessions of Faith, and by their whole Conduct, which was continually uniform, as well in Prison as in all the Torments which they endured.

When the *five Scholars* had been heard, and had shewn, by their Confessions of Faith and by their Answers, how clear they all were in the Truths of the Gospel, they put them together into the same Dungeon, lest, if they were mixed with the other Prisoners, they should find Means to teach them the Truth which they maintained, and had confessed with so much Courage. This was an exceeding great Comfort to them; because now they could strengthen one another, and exhort each other to Patience, and to suffer the Martyrdom which was prepared for them.

JOHN CHAMBON.

As to the *Pastry-cook*, whom I mentioned before, he was not confined with them; and, as they did not apprehend so much from him, because he had no Learning, he was more at Liberty to frequent the Company of the other Prisoners, among whom God gave him the Grace to convert two Brothers, one of whom was *John Chambon*, who was sent to Prison for stealing a Piece of Velvet from a Merchant: The other was his Brother, who was accused of the same Crime, although in Truth he was intirely innocent. As for the former, in the Beginning of his Imprisonment, whilst he was in the Darknes of the *Romish* Religion, in which he had been educated, he could not bear the Rigour with which they treated him, but was very impatient. He cursed his *Father*, his *Mother*, and his *own Birth*; he blasphemed God, and he shewed all the Marks of Despair, of which a Man of

his Character, without Education or Knowledge, Faith or Hope, could be capable : But, when *Peter Bergier* had taught him the Truths of the Gospel; the exceeding Greatness of the Mercy of GOD towards all Sinners who repent ; what JESUS CHRIST hath suffered for us, and what we ought to suffer for his *Glory*, whensoever he calls us thereto ; and many other Things, which GOD hath revealed in his Word, to comfort us in our Troubles and Afflictions, of what Nature soever they be ; this Man, who before suffered the Afflictions which his Crime had merited with a Despair like to that of the damned, was so suddenly changed, that Nothing more was necessary to instruct and comfort him. He was taught the *Word* of GOD by the Pains of the Martyr whom GOD had made Use of to convert him, and by the Letters of the *five Scholars*, who were also Prisoners at the same Time. He afterwards underwent all his Sufferings with much Patience and with an entire Resignation ; and placed all his Trust in GOD, and he also *glorified GOD in his Death*, as we shall see in the End.*

ANOTHER BURNT, WHOSE NAME IS UNKNOWN.

1553. — All these Martyrs, of whom we are speaking, were the first Victims of the Year 1553. We shall begin with the *five Scholars*, whose Conduct and Constancy were so admirable. As they were in the same Cell with a *sixth*, who was also the Companion of their Martyrdom, they were accustomed to pray, every one in his Turn, and to exhort one another to examine their Hearts, as to their Faith, their brotherly Love, and their Repentance. They were preparing to celebrate, among themselves, the LORD's Supper, some Time before their Death, to comfort themselves by the Remembrance and Representation of the Sufferings of JESUS CHRIST, which are so plainly

* See the Account of this Man's Death in the History of *Dennis Pelouquin*.

plainly expressed in that Sacrament, that they might be fortified in their Resolution of laying down their Lives for *his* Glory, who died for *our* Sins. This was the Intent of these Martyrs, but they could not accomplish it; because, when they were ready to celebrate the *Lord's Supper* among themselves, the Jailer informed them, the *Provost* was coming to carry them to *Rouïannes*. Yet they only took, at the first, *Martial Alba*, *Peter Ecrivain*, and *him* that made the *sixth* of this illustrious Company of Martyrs; but *Bernard Seguin*, *Charles Faure*, and *Peter Navihères*, followed them very soon after. Nevertheless, the Hour of their Death was not yet come. The *Lords* of *Berne* demanded, that their Scholars should be set at Liberty; and a Merchant of *Saintgal*, who had constantly assisted them in Prison, seeing that they carried them to *Rouïannes*, rode Post to give immediate Notice to these *Lords*, that they might redouble their Applications for their Liberty. They did every Thing in their Power to render their Sollicitations effectual. They sent a *Herald* to the *Lieutenant* of *Lions*, and to the *Cardinal* of *Tournon*, who was the *Archbishop* of that Place, to reclaim them; and to remind the *Cardinal* of the Promise he had made them, a little Time before, when he travelled through their Country, to employ his Interest to procure their Liberty; but all these Applications were of no farther Service than to retard their Execution a few Months. The *Cardinal* of *Tournon*, very far from keeping his Word, was the Person who persecuted them with the utmost Violence; insomuch, that, in Spite of the Sollicitations of the *Lords* of *Berne*, and the Protestations which many *Swiss Merchants* made on their Behalf, these Scholars were condemned, the sixteenth of *May*, to be burnt and consumed by Fire. When they had pronounced the Sentence of Condemnation against them, they were confined together in a separate Place, where they had the Opportunity of comforting and encouraging one another, after they had first prayed to God.

for Strength necessary to sustain the Combat wherein they were to be soon engaged. *Their Prayer was heard*, and GOD fortified them so strongly, that it was impossible not to admire that extraordinary Courage with which they went to the *Fire*. As they conducted them to the Place of Execution, they sang a Part of the ixth *Psalms*, *With Heart and Mouth, unto the Lord will I sing Laud and Praise*. They called upon the LORD incessantly. They exhorted the People, blessing them, and wishing them the Knowledge of the Truth. One of them made Use of the 20th and 21st *Verses* of the last *Chapter* of the *Epistle to the Hebrews*: — *Now the GOD of Peace, that brought again from the Dead OUR LORD JESUS, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant, make you perfect in every good Work, to do his Will, working in you that which is well-pleasing in his Sight, through JESUS CHRIST; to whom be Glory for ever and ever, Amen*. And, to shew they were no *Heretics*, they recited, all together, the *Apostles Creed*; and they pronounced the Article, which speaks of the Conception by the HOLY GHOST, and of the Birth of JESUS CHRIST of the *Virgin Mary*, louder and more distinct than the Rest, to shew that the *Errors*, with which they were charged upon this Head, were *Calumnies*. When they were brought to the Place of Execution, they mounted, JOYFULLY, upon the Pile of Wood which was around the Stake to which they were to be bound. The *youngest* went up *first*; and, having had their Clothes taken off, they were fastened to the Stake. *Martial Alba*, seeing himself to be *the last*, because he was the *oldest*, begged of the Lieutenant *Tignac*, who attended the Execution, that he might take Leave of his Companions; and, having obtained Leave of him to do it, he kissed them one after another, saying to every one, *Farewel, my Brother*. They answered him in the same Words, and they saluted each other, in this Manner, with great *Affection*. After this was done, *Martial* was bound,

bound, as the others were, to the Stake; and they fastened a great Chain round their Bodies. The Executioner had Orders to dispatch them with Speed; wherefore he fixed a Cord round each of their Necks to strangle them: But the Fire burnt the Cords, and rendered them useless; because the Machine, which was made to strangle all the five at once, was not well contrived; so that they were heard, in the *Midst of the Flames*, exhorting one another, saying, *Cheer up, my Brethren; cheer up, my Brethren.* This was the glorious End of these *illustrious* Martyrs, whose History I have abridged as much as I could possibly. Those, who would see their Confessions of Faith and their edifying Letters, will find them in the Book of Martyrs, in the Years wherein I have related this Transaction.

It is Time to return to *Peter Bergier*, to see also the happy End which God granted him. It was not long after the Death of the last-mentioned Martyrs, before he was condemned to the same Death. He went to it with a smiling Countenance, which testified that holy Joy he felt in his Heart at being found worthy to suffer for the Name of JESUS CHRIST. He saluted all those of his Acquaintance whom he met in his Way, and desired they would pray for him. An old *Italian Priest* told him, as he passed by, that *he would that Day be in Hell*; but he gave him no other Answer than this, *God forgive you!* When he was come to the Place of Execution, and had taken Notice of the Multitude of People who were assembled together to behold his Execution, *The Harvest is great*, said he, with a loud Voice; O LORD, *send good Labourers into thy Harvest.* He then made a Confession of his Faith; which he finished in saying, with a very loud Voice, and as it were by Way of Exclamation, O LORD, *how lovely and sweet is thy Name!* At last, whilst the Executioner was binding him, he repeatedly recommended his Soul to God, and cried out, (lifting up his Eyes towards
E 6 Heaven,)

Heaven,) “ That he saw the Heavens opened ;” which caused many of those who heard him, and who did not comprehend that he spoke of the Eyes of his Faith, to look up to Heaven, to see if it was true that the Heavens were opened. This wonderful Courage accompanied him till he gave up the Ghost.

MATTHEW DIMONET.

Lions was at this Time the Theatre of the Fury of our Enemies ; and we may reckon up *twelve* Martyrs, who, after having been confined there a long Time, went from their Prisons, this Year, to give Glory to God, and to seal with their Blood the Truths of the Gospel. *Matthew Dimonet* followed the next to those whose History I have last related ; since he was executed the 15th Day of *July*, in this same Year. He was born at *Lions*, and his Manners had been very much corrupted in the former Part of his Life ; but, having many Times been a Witness of the Courage and Resolution of the Martyrs, and having heard the Exhortations which they gave to the People, to turn from their Errors and to be instructed in the Truth, God touched his Heart by these Means, and called him to the Knowledge of the Gospel. When he had obtained it, an extraordinary Change was observed in him : No more Jesting ; no more Carousing ; no more Dissoluteness : Every Thing was reformed in him. The *Enemies* of the Gospel, having remarked this Alteration, suspected him immediately of *Heresy*. He was arrested, in his own House, the 9th of *January*, by the King’s *Lieutenant* and the *Official* of *Lions*, and his Books were searched. The *Official* would have examined him ; but he refused to acknowledge him for his Judge, and he would not answer any but the *Lieutenant*, to whom he gave an Account of his Faith several Times. The same Day he was carried, first to the *Lieutenant*’s House, and from thence he was sent to Prison. There he suffered a great-deal from his

his Relations and from his worldly Friends, who made many Efforts to shake his Resolution; in representing to him the Torments of Death; the Shame and Ignominy which he would bring upon himself and his Relations; the Grief of his Mother, whom they represented to be dying with Affliction and Sorrow; and many other Things of the like Nature: Against all which GOD fortified him, in such a Manner, by his HOLY SPIRIT, that he resolved, according to the Command in the Gospel, *to leave Father, Mother, Brothers, Sisters, and all the Ties of Blood*, to follow JESUS CHRIST to *Mount Calvary*. This was what he testified himself, by the Letters he wrote whilst he was in Prison, which was six Months and some Days; at the End whereof, after having rejected all the Counsel of his Relations, and overcome all the Temptations of his Judges, and of all those who would turn him out of the Way of Salvation, he was carried to the Place of Execution. He exhorted the People several Times; he shewed the *Errors* of the *Mass* and *Purgatory*; and at length he laid down his Life *with Joy*, and to the last he prayed to GOD incessantly in the Midst of his Tortures.

DENNIS PELOQUIN.

Dennis Pelouquin was also one of the Prisoners at *Lions*. The Example of his Brother *Stephen*, whose Execution we have seen in the Year 1549, did not deter him from undertaking to conduct, in like Manner, many Persons of both Sexes, who were desirous to retire to *Geneva*, to be better instructed in the Truth, whereof they had as yet but some faint Knowledge. He was taken, and all his Company, near *Belle-Ville*, upon the River *Saonne*; and from thence he was carried to *Ville-Franche*, in *Beau-Jollois*, and afterwards to *Lions*; where he was more than ten Months a Prisoner, viz. from the 19th of *October*, 1552, to the 4th of *September* in the Year following. Those who were taken with him, among whom

whom he had brought *one of his own Sisters*, were all set at Liberty, after much Trouble and Expence : But, as for him, he always continued firm in the Confession of the Truth, with which he was thoroughly acquainted, as appears by a great Number of Letters which he wrote, during his Imprisonment, to his Relations and Friends, to comfort and edify them. He manifested in his Letters, in relating what had passed at his Examinations, his Firmness and Courage, by the Answers which he made to those who examined him ; for he demonstrated to them, that the *Pope* was ANTICHRIST ; and he spoke such Truths as offended our Enemies the most, with such pious Freedom, whereof we have scarcely an Example in our own Times. He complains, in one Part of his Letters, of those who accused him of having imprudently taken upon himself to conduct the Women whom he was rescuing from Idolatry, and that the Example of his Brother ought to have been a Warning to him not to have undertaken it. In Answer to this, he said, that he did not take this Journey expressly on that Account ; but that, the Occasion offering itself to him, he left it to the Providence of God, who had called him to undertake it in order to bring him to his End ; for which *he praised his holy Name*. In one of his Letters he also gives a noble Testimony of the Faith of *John Chambon*, the converted Thief, of whom we have already spoken. He says, that *Chambon* made an excellent Confession of his Faith, and that he *praised God* when he was broke alive upon the Wheel. At length, this Martyr, after having been taken out of the Prison at *Lions*, the 4th of *September*, as we mentioned before, was sent back to *Ville-Franche* ; where he was immediately *degraded*,* and condemned to be burnt alive. He was executed eight Days after ; and the Manner of their putting him to Death was very extraordinary and observable. In order to make him die a *lingering* and

* It appears by this he was a Priest.

and *more painful* Death, they had disposed the Fire in such a Manner, that all the *lower Part* of his Body was *burnt*, and yet he continued *alive*, and lifted up his Hands to *Heaven*, imploring Help and Support from the LORD; who gave him wonderful Strength and Perseverance, which made him pass victorious through this terrible Combat.

LEWIS DE MARSAC, HIS COUSIN, AND
STEPHEN GRAVOT.

He had a Companion in his Imprisonment, named *Lewis de Marsac*, a Gentleman of the Country of *Bourbonnois*, who was executed very near the same Time with one of his *Cousins* and a *Joiner*, whose Name was *Stephen Gravot*; he was born at *Gian*, upon the *Loire*.

Lewis de Marsac had borne Arms in a Company of the *King's Guards*; but, having received some Knowledge of the Truth, he went to *Geneva*, that he might be strengthened in the Knowledge of his most holy Faith; and, although he was a Gentleman, he nevertheless applied himself to an honest and lawful Trade, that he might not lead an idle Life. Sometime after, being returned from *Geneva* with his Cousin, they were both taken, and carried Prisoners to *Lions*.

It appears, by one of the Letters of *Dennis Pelouquin*, that *Marsac's Cousin* was not constantly steady to his Confession of Faith, which he had made, and that, through Weakness, he fell from it; but God gave him Grace to raise him from his Fall, and to maintain the Truth to his Death, through the Example of the other Prisoners, and chiefly through that of his Cousin, who always shewed a Courage worthy of his Birth, and of the Profession he had made. He even reproved his Judges boldly, when that, through their Impiety and Blasphemy, they affronted the LORD, and profaned the Authority of his *sacred Word*; and he continually made a Confession of his Faith, without

out shewing the least Appearance of Fear. As *Marsac* was a Fellow-Prisoner with *Peloquin*, he often said to him, that, although he was a Person experienced in the spiritual Warfare, yet he had an earnest Desire to shew himself to be as valiant as himself; which demonstrates how great the holy Emulation of the faithful Martyrs was at that Time, in the most severe Combats of the Faith.

As to *Stephen Grivot*, his Imprisonment was not so long as that of the other Prisoners, since he scarcely lay a Fortnight in the Prison of the *Archbishop* of *Lions*, before he was carried to *Rouannes*, with *Marsac* and his *Cousin*, where they were all three executed together in a Fortnight after. The Resolution which these Martyrs shewed, when they received Sentence of Death, astonished their Judges, and their Chearfulness confounded them. They began to sing a *Psalm*, but the *Lieutenant* commanded them to be silent, and, being exasperated to see them so little moved with the Torments which they were condemned to suffer, he could not refrain from saying, when he went away, *Shall a Parcel of Knaves thus defy their Governors?*

Marsac, going into a Corner to pray, one of the Officers was about to hinder him; but the *Joiner* stopped him, saying, that, in the Circumstances wherein they were, they ought not to hinder them from praying to God. After this, *Marsac* seeing that they put a Rope about the Necks of his two Companions, and none around his, because he had formerly served as an Officer in the Army, he asked, if the Crime of his Brethren differed from his; and begged the Judges not to distinguish him from the Rest: *Ah!* said he, *do not deny me the Collar of so excellent an Order.** Whereupon

* *Monfieur Lewis de Marsac* was much taken Notice of; for, being a Gentleman of a substantial Family in the County of *Bourbonnois*, and having been in the King's Ordinance, the *Lieutenant-Criminal* was willing to dispense with him from having a Rope about his Neck, like other Sufferers:

upon the *Lieutenant*, mocking him, ordered them to give him a Halter, as well as the others. Thus they were all three led away to Execution, surrounded with Officers, and four *Cordeliers*, who continually hindered them from speaking to the People, but could not prevent them from singing the Song of *Simeon*, whilst the Executioner set Fire to the Faggots which they had put around the Stake to which they were bound.

This was the glorious End of the Prisoners of whom we have been speaking; who almost every one of them wrote very edifying Letters, as well to their Relations and their particular Friends, as to the Pastors and the Church of *Geneva*. The Direction and Guidance of the HOLY GHOST appeared, throughout this whole Affair, so evident, that, *Dennis Pelouquin* having desired, in one of his Letters, the Form of a Confession of Faith for the Use of all the Prisoners, *Calvin* answered them, “ that he found
 “ them to be so well grounded in the Faith, that
 “ they could say, with *St. Paul*, *I know whom I have*
 “ *believed*; so that it was not necessary for him to
 “ send them *the Confession of Faith* which they desired;
 “ because GOD would be more glorified by
 “ that Confession which he would enable them to
 “ make, according to the Measure of his Spirit,
 “ than if *he* were to frame one for them. That,
 “ having been desired, by some faithful Martyrs
 “ who had already shed their Blood for the Glory of
 “ GOD, to revise and correct the Confessions which
 “ they had drawn up, he had been so edified by
 “ them himself, that he could not resolve to add
 “ even

Sufferers: *Marsac*, seeing that he was spared out of Respect to his Quality, asked aloud, If the Case of his Brethren was different from his own? Then he said, *Alas! do not deny me the Collar of that most excellent Order!* He was burnt, with many others, at *Lyons*, in *July*, 1553. *Beza*, *Lib. II. Fo. 91.* quoted by *Laval*, *Hist. Reform. Franc. Vol. I. Fo. 82.*

“ even one Word to them, nor diminish one Tittle
 “ from them, lest that which had been altered should
 “ have lessened the Power and Efficacy of their Wis-
 “ dom and Resolution, which were plainly perceived
 “ to be from the SPIRIT OF GOD.”

NICOLAS NAIL:

It is Time to leave *Lions*: The Cruelty of our Enemies calls us to another Place, to take Notice of some *new* Torments invented for the *Reformed*. *Nicolas Nail*, who was born at *Mans*, experienced them the first. He was a Journeyman *Shoemaker*, who, after having lived some time at *Lausanne*, undertook to carry to *Paris* a Parcel of *Bibles* which were printed at *Geneva*. He was taken up in the Beginning of the Year 1553; and, after having made a Confession of his Faith agreeable to the Knowledge he had of the Truth, he was *racked* to the utmost Extremity, to make him confess who were the Persons to whom he had sold his Books. The *Tortures* which he endured were so frequent and so violent, that *all the Members of his Body were dislocated*; yet, by his Fortitude, he overcame them all, and would never name one of the *Reformed* of his Acquaintance. He was at length condemned to be *burnt alive*. But, before they took him out of Prison, to carry him to the Square *Maubert*, where he was to be executed, they put into his Mouth a *Gag*, made of Wood, fastened behind with Cords, which they *cruelly* drew so tight, that the *Blood ran down from both the Sides of his Mouth*; which was forced open so wide, that his Face was quite distorted and hideous to behold. He was the first upon whom this *new* Kind of Cruelty was exercised: * Nevertheless

* The Gag was put in Use this Year for the first Time, invented purposely to hinder the poor Martyrs from speaking to the People, or singing Psalms to comfort themselves, as they were led to Execution, or upon the Pile. The first who suffered it was one *Nicolas Nail*, a Book-hawker,

vertheless this did not prevent him from making known his Faith and Hope, by Signs and by lifting up his Eyes to Heaven. When he was over-against the *Hotel-Dieu*, they would have forced him to have paid his Adorations before an *Image* of the *Virgin Mary*; but he turned his Back to the Image, as much as his remaining Strength would permit him. This Contempt stirred up the Populace against him, and he received thereupon some fresh Abuses. When he was come to the Place of Execution, they greased his Body, and they sprinkled it all over with *Flower of Brimstone*. This increased his Torments very much; for, scarce had the *Fire* been put to the Wood, before the *Flame of the Straw* fastened upon the Skin of the Martyr; and this Torment endured so long, that the Cords of the Gag were burnt whilst he remained alive; and God gave him Strength to call upon his holy Name, with a loud Voice, out of the *Midst of the Flames of Fire*, notwithstanding all the Precautions of his Enemies.

ANTONY MAGNE.

Some-time after, *Antony Magne*, a Native of *Oril-lac*, at the Mountains of *Auvergne*, was taken at *Bourges*, and was first sent to the Prison of the *Official*; then he was taken from thence by the *King's Council*, and at length carried to *Paris*, where he had his *Tongue cut out*, after he had made his Confession of Faith, and had suffered the extreme Torments of the *Rack*. At last he was burnt alive, in the same Square *Maubert*, where *Nicolas Nail* had sustained the same Combat some Months before.

WILLIAM NEEL.

William Neel, who was born at *Rouen*, was called to Martyrdom near the same Time. He had been
formerly

hawker, who was executed at *Paris* in the most barbarous Manner. *Laval, Hist. Reform. Fran. Vol. I. Fo. 82.*

formerly of the Order of the *Augustines*; but God taught him his Truth, and put into his Heart so great a Desire to advance the Knowledge thereof, that he sought all Occasions to teach the pure Doctrines of the Gospel. One Day, as he went from *Rouen* to *Evreux*, he found, in a House of the Village of *Nonancour*, many *Priests* who were making merry in a *scandalous Manner*: He reprov'd them; and, not being satisfied with exhorting them to abstain from their wicked Ways, he shewed them that their *wicked Course of Life* naturally proceeded from *erroneous Doctrine*. Upon this, one of these *Priests*, who was the *Dean of Illiers*, caus'd him to be taken up and carried to *Evreux*, where he was immediately brought before the *Penitentiary*, to whom he gave an Account of his Faith, and to whom he shewed also the *Errors* of the Church of *Rome*. The *Penitentiary*, and even the *Bishop*, exhorted him often to *recant*, to save his Life: But, very far from consenting to it, he begged they would give him Leave to write, himself, his Confession of Faith, to the End that none might alter and pervert it. They gave him Leave to do it, and he made one strictly conformable to the Truth in all the contested Points; whereupon he was condemn'd by the *Bishop*: But he appeal'd from the Sentence, as partial and erroneous, to the *Parliament*; because the Witnesses which they produced against him were People of their own Party and interest'd, and even *those very Priests* whom he had reprov'd for their *Drunkennes* and *Blasphemy*. He was then taken out of the Prison of the *Bishop* of *Evreux*, where he had been very ill us'd, to be sent to *Rouen*. In going out of the Prison, he exhorted the People, and pray'd to God to take Pity of their Ignorance: But, as he perceiv'd he could not be heard by them, because the Officers hurried him along very fast, he began to sing the *XLth Psalm*; and thus he comforted himself, all the Way, with holy Meditations. When he was come to *Rouen*, there were some Coun-
sellars

fellows of the *Parliament*, who, not being Enemies of the Gospel, examined him very humanely, and who endeavoured to pronounce his Appeal to be just, by Reason of some Formalities which they had not observed at *Evreux*; of which Pretence they were desirous to have availed themselves; but *Neel*, who sought Nothing but to glorify GOD by his Death and the Advancement of the Truth, began to talk loudly of the Doctrines of the LORD JESUS, and to refute the Errors of the Church of *Rome*; above all, that Error of the *Mass*: So that they sent him back to *Evreux*, where they very soon proceeded to degrade him, and at last put him to Death. For this End they built a Scaffold, on which the *Bishop* went up, with his Officers and the *Penitentiary*. The latter had boasted that he would confute *Neel* before the People: Whereupon, after having spoke some time of his pretended Revolt, he said he had been an *Augustine Frier*, and now he persecuted and denied GOD and the Church: But the Martyr, not being able to bear this Calumny, cried out, with a loud Voice: *It is not true; I believe in GOD, and I am certain there is a holy Church.* The *Penitentiary*, to refute him, said, it was very true he believed there was an *invisible Church*, but he did not believe it was the *Roman Church*, founded upon the *Bishops*, &c. of whom he made a long Enumeration: After which he said to the Martyr, with Disdain, "Master *William*, upon what is thy Church founded, and who are thy ancient Bishops?" He answered, with a loud Voice, "JESUS CHRIST, JESUS CHRIST, and the Apostles." At length they made an End of all the Ceremonies of his Degradation; and, after that, he was condemned to the usual Death, and to be gagged, for Fear he should speak to the People. He underwent all these Tortures with a wonderful Meekness and with an invincible Courage: He had also the Comfort of calling upon the LORD in the Midst of the Fire, which had burnt the Gag, so that it fell out
of

of his Mouth; but the Executioner, hearing him, gave him a Blow with his Iron Crook, upon his Head, which at once put an End to his Life. The People were moved with this Barbarity; and, having observed the Perseverance of this Martyr, there were many who were thereby convinced that he was a good Man. The greatest Part of the Women wept, at their Return from this tragical Scene, notwithstanding the Prejudice which they had entertained against him; and his Death brought forth inestimable Fruit, in the Country of *Eureux*, and in all the Places round about.

SIMON LALOE.

The Fire of Persecution was then kindled in all the Parts of the Kingdom. *Simon Laloe*, who was born at *Soissons*, was another of the Martyrs who suffered this Year. He was arrested in going to *Dijon*; where the Mayor immediately demanded of him, at what Place he usually dwelt: He answered, that he had retired to *Geneva*, with his Family, that he might hear the *Word of God*. They asked him many Questions concerning his Religion; to which he answered, in giving them an Account of his Faith; and, although they pressed him exceedingly to discover the Reformed of his Acquaintance, he would never name one.

He was near two Months in Prison; at the End of which Time he was *condemned* to die the common Death. When the Executioner came into the Prison to bind him and to carry him to Execution, *My Friend*, said he, with a smiling Countenance, *I have seen no one to-day who was more welcome to me than thou art*. His Heart was touched so forcibly with the Discourse he had with him, that, when they were both in the Tumbrel,* the Executioner wept bitterly: It was with very great Regret that he proceeded to the Place of Execution. *Laloe* prayed ardently for him and for
his

* *Tombereau*, a Dung-Cart.

his Enemies, and underwent all the Pains of his Tortures with so much Resolution and Joy, that the Executioner, being entirely convinced of the Truth for which he suffered, resolved to abandon his infamous Calling, which had caused him to shed so much innocent Blood. Some small Time after, he went to *Geneva*, to live there, and to hear the Gospel. He was received there by the Church, and was very much comforted, and recovered from his Fears and the Distrust which he had concerning his Salvation, on Account of his Sins and of the innocent Blood which he had shed.*

STEPHEN LE ROI AND PETER DENOCHÉAU.

A Notary-Public and his Clerk were of the Number of the Martyrs of this Year. The former was called *Stephen le Roi*, a Native of *Chauffours*, near *Chartres*, in *Beausse*. He had spent some Time in the French Church of *Straßburg*, and from thence he came and settled at the Parish of *St. George*, near the Place of his Birth. The Name of the latter was *Peter Denochéau*, who had formerly lived at *Geneva*, where he had gained a considerable Knowledge of the Truth. They were both discovered by their Lives and by their Conduct towards others, and by the Aversion which they shewed to Swearing and Blasphemy: Whereupon they were taken up by the *Provost-Marshal*, and carried to *Chartres*, to the *Bishop's Prison*. There they were immediately examined, and they confessed, both by Word of Mouth and by Writing, the Truths which

* The Martyrdom of *Simon Laloe*, at *Dijon*, was remarkable, in that, having made an excellent Prayer for the Conversion of his Persecutors, the Executioner, *James Sylvestre*, though he had never been instructed in the reformed Religion, wept bitterly while he was executing his Office; after which he took a particular Care to be instructed in the Faith, and went to *Geneva*, where he died a Member of the reformed Church. *Laval, Hist. Reform. Fran. Vol. I. Fo. 82.*

which they believed. At length they were condemned, and were sent to *Paris*, they having appealed, to the *Parliament* thereof, from the former Judgement given against them. The *Parliament* confirmed the Sentence, and sent them back to *Chartres*; where they were *burnt*, after having rejected all the Offers and Promises, which the *Bishop* had made them, to deliver them from Death, and from all other Punishment, if they would *recant*.

PETER SERRE.

The *Reformed* of this Age had Nothing more at Heart than the Advancement of the Gospel. Every one laboured zealously to bring it about. It was commonly seen that those who were once enlightened sought diligently to instruct every one whom they discovered to be still in Darkness and Ignorance; chiefly their Relations and Friends. *Peter Serre*, who was born at *Leze*, in the Country of *Cozerans*, near *Toulouse*, was one of those who, from this charitable Desire, lost his Life. He had been a *Priest*; and, having known the Truth, he went to *Geneva*, where he learnt the Trade of a *Shoemaker*; during which Time he instructed himself more perfectly in the Knowledge of the Gospel, with much Success. When he had acquired a thorough Knowledge thereof, he resolved to return into his own Country, to rescue his Brother from Idolatry. The Rigour of the Winter did not prevent him from undertaking this Journey; and, when he was arrived there, he endeavoured to impart to his Brother the Truths of the Gospel which he had embraced, and to persuade him to quit his Country, with his Family, and to retreat to some Place of Safety. It happened that the Wife of his Brother, not being willing to consent to leave her native Place, indiscreetly revealed this Affair, in Confidence, to one of her Neighbours; and this Neighbour, in like Manner, trusted the Secret with some other, until, from one to another, it came at last to the

the *Official* ; and, without any other Information, he took up *Serre*. This Martyr never dissembled his Sentiments ; and, knowing he was called thereto, he made no Hesitation to glorify God, by confessing his Truth. He was put into the Hands of the *Inquisitor* of *Thoulouse*, who condemned him to be *degraded* and delivered over to the secular Power. When the Ceremony of his Degradation was finished, the *secular Judge*, to whom he was remitted, asked him what was his Trade : He answered, that for some-time past he had been a *Shoemaker*. The *Judge* wanted to know what had been his Business formerly ; where-upon the Martyr, without explaining himself any farther, told him, with a good-deal of Sorrow, that he had followed *the most shameful, the most wicked, and the most scandalous*, of all Trades. He then pressed him to declare what Trade that was ; and at last he explained himself, and said, with a great Sigh, *Alas ! WRETCH that I am, I have been a PRIEST*. He then proceeded to shew the Reasons wherefore he had such an Aversion for the *popish Priesthood* : But all this only served to enrage his Judges the more ; who condemned him to make a *public Confession*, to ask Pardon of *GOD, the King, and the Judges* ; to have *his Tongue cut out*, and to be *burnt alive*. He appealed from this Sentence to the *Parliament*, and was carried to the *Tournelle*,* where he boldly persisted in his former Confession. When they asked him what were the Reasons why he had appealed, he pleaded his own Cause, and said, *That, being determined to lay down his Life for the Glory of GOD, and for the Testimony of his Truth, he submitted to the Death to which he had been adjudged ; well knowing that the Judges, to whom he had appealed, would not spare his Life : But that he had appealed, first, because they had sentenced him to ask Pardon of the King and the Judges,*
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whom

* *La Tournelle* is a Court of Judicature, chosen out of, and belonging to, the *Parliaments*.

whom he had never offended; and, secondly, because they had ordered his Tongue to be cut out, whereby he should be deprived of that Member which GOD had given him to praise him, as he hoped principally to do to the End of his Life; submitting himself, as to the Rest, to ask Pardon of GOD for all the Sins which he had committed. The Sentence was nevertheless confirmed, in every Particular, by a Decree of the *Tournelle*. But it happened that the *Great Chamber* of the *Parliament* claimed that the Cognizance of this Affair belonged to them; that, by Virtue of a particular Commission, the *President* had a Right to sit in Judgement upon all Causes concerning Religion: Whereupon *Serre* was obliged to appear again before the *Judges* of the *Great Chamber*, assembled together with those of the *Tournelle*. He was there some time before he would answer, saying, that he had Nothing more to do with any one but GOD alone, as Judgement of Death was pronounced against him: But at last he answered, and said only that he persisted in his former Confession, notwithstanding the Offers made him to set him at Liberty if he would recant. Whereupon they ordered that the former Decree should be confirmed, except what regarded the public Confession which he was to have made; and that they should not cut out his Tongue, provided he spoke Nothing against the *Roman Religion*. Then they carried him to Execution, upon this last Decree: But, as he passed by the *College of St. Martial*, the *Judge*, who attended the Execution, shewed him the Image of the *Virgin Mary*, and bid him ask Forgiveness of HER. He answered, that he would not do it; that he had never offended her, and moreover that it was Nothing but an Idol of Stone, and NOT the *Virgin Mary*. Upon this the *Judge* ordered that they should cut out his Tongue, because he had not performed the Condition of the Decree. He submitted to it willingly. He was at length fastened to the Stake, where he suffered with a wonderful Resignation, leaving his Eyes
always

always lifted up towards HEAVEN: As to all the other Parts of his Body, he remained motionless, AS IF HE HAD NOT FELT THE VIOLENCE OF THE FIRE that was consuming him; which made one of the Counsellors of the Parliament say, that they ought not to put any more Lutherans to Death in that Manner, as it did much more Harm than Good to Religion.

**WILLIAM D'ALENSON AND A SHEARMAN
OF WOOLLEN-CLOTH.**

1554. — The Blood of all these Martyrs was not sufficient to satiate the Rage of the Enemies of the Truth. In the Year following, that is to say 1554, there was also a great Number of them. *William D'Alenson*, a Native of *Montauban*, was taken at *Montpellier*, and condemned, the 7th of *January* in this Year, *to be burnt*. There was at that Time a *Shearman of Woollen-Cloth*, who was a Prisoner also for the same Truths, and who, having through Fear retracted from the Confession of the pure Gospel, was sentenced to make a *public Confession*, and *to be present at the Burning of this Martyr*; intending thereby to intimidate him the more, that he might never relapse into those Opinions which they punished with such terrifying Tortures. But God had determined otherwise. *D'Alenson* encouraged this Man so much, by his Exhortations, and by the Example of his wonderful Patience and Resignation, that he refused to make *the public Confession* to which he had been sentenced. He protested he would never make any other Confession than of that Faith for which *D'Alenson* was burnt: *He DESIRED TO BE BURNT as well as he*. He persevered to the last, and *was burnt three Days after him*. He suffered Death with the same Courage, and with the same Fortitude, as *D'Alenson*, who had set him so good an Example.

PAUL MUSNIER.

The following Account, in this Year, is a History, the Circumstances whereof are so extraordinary and remarkable, that I cannot dispense with myself from relating it *at Length*. *Paul Musnier*, a *Brasier* of *Orleans*, having perceived Something of the Errors of the Church of *Rome*, resolved to go to *Geneva*, that he might be the better instructed in the Truth ; and, having taken the Opportunity of a Fair at *Lions* to make this Journey, he became very soon acquainted with that which he desired to know. As soon as he was come to the Knowledge of the Truth, and had received the necessary Instructions therein, he returned to *Orleans*, where he endeavoured to persuade his Wife to retire, with him, to *Geneva* : But the Name of *that* City was so odious, on Account of Religion, that she would never consent to go there. Having learnt, some little Time after, that they might live much more conveniently at *London*, he ordered Matters in such a Manner, that his Wife agreed to go with him ; which she accordingly did, about the End of the Year 1550, with *two small Children*, and a third, of which his Wife was brought to Bed, at *London*, in *May* following, whom they called *Isaac*.

During the Life-time of *King EDWARD VI.* this Family, and all the other Families of the Reformed who had taken Refuge in *England* on Account of their Religion, had *the pure Gospel preached to them*, and were relieved in every other Manner ; but, from the Time of his Death, they were immediately obliged to leave the Kingdom. This compelled *Musnier* to go to *Dieppe*, with all Haste, with his Wife and Children ; and from thence he went to *Rouën*, with a Design to retreat to *Geneva* ; but GOD had ordered it otherwise. His Wife fell dangerously ill at *Rouën*, and this greatly embarrassed him ; for he knew, if his Wife should die, he could not avoid being discovered,

vered, and was in Danger of *losing his Children and his Life*, or of being obliged to consent to the *Superstitions* of the Church of *Rome*, which were against his Conscience. He spoke to his Wife of the Trouble he was in on this Account; and they agreed together that he should carry his *three Children to Paris*, and, after he had placed them there, in some House, to board, he should return to take Care of his Wife, if she should be alive. This he did accordingly; for he carried his three Children to *Paris*; he chose a By-place, in the Skirts of the City, which he thought the most proper to lodge them in; he prayed the Mistress of the House to take Care of them until he should return; and he went directly back to his Wife, whose Illness was by that Time much increased; but she recovered some time after.

The Woman, at whose House these three Children had been left, intending to go to *Mafs*, bid these Children go with her: But they all three refused to go, although the Daughter, who was the eldest, was but *eleven Years* old, the eldest Son *seven Years*, and the youngest no more than *four Years* of Age. This Refusal surprised the Woman. She pressed them again; but they remained firm in the Resolution not to go: Whereupon she gave Notice to the *Procurators* of the *Trinity*, who took Care of those Orphans who had no Friends or Guardians. They ordered her to let them know when the Father returned to take them away. As soon as ever he came to the House, she acquainted them of his Arrival. The *Procurators* came, and asked him if those Children were his, and if he had taught them to refuse to go to *Mafs*: He answered, boldly, that he had. They demanded the Reason thereof; and he made, in few Words, a Confession of his Faith: Whereupon he was immediately carried to the Prison of the *Grand Chatelet*; afterwards he was removed to the *Little Chatelet*, where he was examined, several Times, and condemned at length to be *burnt alive*;

which Judgement, nevertheless, was not executed upon him; for, *being racked to the utmost Extremity, the Torture thereof was so VIOLENT, that he there rendered his Soul to GOD, and his Body was cast into the River.*

Yet the Cruelty of these Wretches, whom I know not how to call Men, was not sated with the Blood of this Martyr. He left *three Children*, who were also in the Power of these *Tigers*. It is impossible to speak of their Behaviour without being moved; and I confess that I do not know any Name among the most cruel of savage Beasts (I may say even amongst the most furious Devils) which would not be too gentle for those who are capable of such Barbarity as they were guilty of. They treated *these poor Babes* in the following Manner. They shut them up directly in the *Hospital* of the *Trinity*, and the *two eldest were whipt so frequently and so cruelly*, that at last *they went to Mass*, but with so much Reluctance, that it evidently appeared they were compelled to go by Reason of their barbarous Usage and of the Tenderness of their Age: *BUT GOD, who is pleased, out of the miseries of Babes and Sucklings, to ordain Strength and Praise,* and manifests that there is *NO Age too young for his Grace* to fortify, shewed the Power of his *HOLY SPIRIT* so apparently, in the Resolution and unshaken Courage of the *YOUNGEST*, *who was not quite FOUR Years old,** that one cannot desire a more evident Proof. This Infant would *NEVER* go, nor promise to go, to *Mass*, notwithstanding all the *Threatenings* they used, and all the *Blows* they gave him. They treated him with the utmost Rigour, and *they threatened to put him to DEATH*; but he answered always, *in English, Do with me what you please; I WILL NOT GO.* Perceiving they could gain Nothing on this Infant, although they frequently made Use of his Brother and Sister to persuade him to go to *Mass* as they

* He was born in *May*, 1551. See before.

they did, THEY SET HIM UPON A PIECE OF WOOD, THEY TIED HIM IN SUCH A MANNER THAT HIS LEGS HUNG DOWN, and, HAVING KINDLED A FIRE UNDER HIM, THEY LET THE FIRE BURN HIS FEET AND LEGS, crying out to him, all the Time, that *he should promise to go to Mass before he should be released*; but he constantly answered, HE WOULD NEVER GO; so that they were obliged to let him go for that Time. By this *barbarous Treatment* it was A YEAR AND A HALF BEFORE HE COULD STAND UPON HIS FEET; and, during this Time, he had some Respite. At length, these infamous *Procurators*, together with the *Rector* of *St. Eustace* and some others, seeing that the wonderful Resolution of this Infant triumphed over their barbarous Cruelty, resolved to carry it so far, by a new Kind of Punishment, that one cannot imagine any Thing that can come up to it. They took the three Children, one Day, and they asked *Isaac* if he would always refuse to go to *Mass*? He answered, with the same Resolution as he had constantly done, that *he would NEVER go*. They threatened TO BURN HIS WHOLE BODY AS THEY HAD BURNT HIS FEET; but all this had no Effect upon him. He told them, *they might do with him what they pleased*, but HE WOULD NEVER GO TO MASS. This wonderful Firmness, in an Infant of that Age, was sufficient to have disarmed Devils, but it only augmented the Cruelty of these Monsters. They did not dare to burn him, perhaps by Reason of his Infancy, and because they were afraid they should be punished for it; but they tortured him in another Manner, more cruel a thousand Times than the Fire, although it did not extend to Death. He is a LUTHERAN and an ENGLISH LONG-TAIL,† said they one to another; let us fix a DOG'S TAIL to him,

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† *Un Anglois queue*, an Englishman with a Tail; alluding to the Train, or Tail, of his Gown, or Robe; a Train, in French, being called *une Queue*, a Tail.

him, as a Mark of his Obstinacy. After they had resolved upon this new Kind of Torment, they set immediately about the Execution of it. They took a Dog who had a long Tail; they cut off the Dog's Tail; and, having in the mean-time made a Hole, with a RED-HOT IRON, between the Bone of the Rump and the Fundament of this poor Isaac, they applied the Dog's Tail to the Hole which they had made, and completed it in such a Manner, by using Drugs and Plasters, that THIS TAIL stuck and remained FIXED IN HIS FLESH, and dragged upon the Ground, under the Bottom of the Gown of this Infant. They kept him in this Condition TWO YEARS AND A HALF, and the other Children ran before him and followed him, crying continually, *To the Mass, ENGLISH LONG-TAIL; to the Mass.* They led him to *Mass*, in Spite of all he could do, by Reason of the extraordinary Pain which this Torture gave him: But, at last, a charitable Lady delivered him from this Torment, and tore away this Tail from him. His Mother also, after having obtained the Liberty of her other two Children, prevailed so far, by her Prayers and Tears, that she drew her Isaac from this terrible Hell, and from the cruel Hands of these Procurators, or, to say more truly, from these abominable Hangmen.

This History is so surprising, in all its Circumstances, and the Barbarity so great, that I should scarcely have believed it, if the *Author of the History of the Martyrs*, whose Integrity appears throughout his whole Work, had not assured us, that he had received this Account from the first Hand, even from ISAAC himself, who suffered and overcame the Rigour of all these Tortures, and of many more which he related to him; who, at the Time of writing his History, was alive, and preached the Gospel in a little Town belonging to Berne, called Vivay; and that there were many more Witnesses of the Truth, who had seen the deep Scar of that Wound, and had thereby great Reason to praise God for his abundant Mercy to this Isaac, and to detest the
horrible

horrible Fury of those who had committed such great Cruelty.

I doubt not but many Fathers and Mothers, whose Children have been forced from them with so much Injustice, at this Day, will find, in this Relation, great Cause of Consolation; seeing in what Manner GOD fortified his Martyrs, and how he drew others from the Peril of Idolatry; which shews that HE is a good FATHER, and that he shews Mercy, from Generation to Generation, to those who love and serve him with their whole Heart.

RICHARD LE FEVRE.

It is now Time to speak of the other Martyrs of this Year, who will also furnish us with fresh Reasons to praise GOD for the extraordinary Grace, with which he enriched them in those Warfares, which they maintained for his Honour and Glory. *Richard le Fevre*, who was born at *Rouen*, was one of those Martyrs who defended the Cause of the Gospel with very great Courage. He was a Journeyman Goldsmith, who had been a Prisoner at *Lions*, in the Year 1551, and was condemned there to be burnt, upon his Confession of Faith which he had made; but, having appealed, from this Sentence, to the *Parliament of Paris*, as they conducted him there he was rescued, and, for that Time, delivered from the Punishment he expected. Yet the Risk he had run of losing his Life did not restrain him for seeking more Opportunities to advance the Kingdom of JESUS CHRIST. The Opportunity he sought he soon met with; for, being in the City of *Grenoble* in *Dauphiny*, and having taken Notice of the little Care they took, in the House where he lodged, to bring up their Children in the Fear of GOD, he exhorted his Landlord and Landlady to take more Care for the future, and to teach them Prayers which they could understand, because he observed, that the Prayers they taught them to say at Table were in *Latin*. He had, also, some Conversation

with other Persons of the House, who thereby discovered what he was; of which the *Provost* having Notice, he came to take him between Ten and Eleven of the Clock at Night; and, having brought him to the Chamber of one of his Officers, he left him there for that Night, because it was too late to carry him to Prison. The next Morning they put him into a *Dungeon*, where he remained *twelve Days*, and where he had, during all that Time, the Misfortune to be exposed every Night to the *infamous* and *blasphemous Discourses* of *two Thieves*, whom they let down there to lie. At last, he was taken out of this Place of Darkness; and, after having been sent many Times backwards and forwards, from one Judge to another, and from Prison to Prison, he was examined, in the Prison of *Port Troine*, by one of the *Assistant-Judges* of the *Vice-Bailiff*, to whom a Commission for this Purpose was given. He gave an Account of his Faith, and, some-time after, he wrote down the same, and sent it to his Friends, with an Account of all the Questions they had asked him, and of the Answers he had made to them. They demanded of him who were the Persons who had rescued him formerly; and he always protested that he did not know who they were, and that all he knew of the Matter was, that those to whom he was indebted for his Deliverance were, without Doubt, some of the *Reformed*, who, having learnt the Reason wherefore they carried him to *Paris*, had charitably resolved to hazard their Lives for his Deliverance. After these Examinations and Answers, as well concerning his Faith as those Things which regarded his Profession, and had occasioned his being taken up, he was sent back to Prison, where he had the Company of some others of the *Reformed*, with whom he was permitted to dwell, until the *Parliament*, having had Notice given them, that they spake freely of the *Doctrines of the Gospel*, and that many of the *Town's People* came there to hear their pious Discourses, ordered the *Vice-Bailiff* to separate *Le Fevre* from
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the Rest; which he did, sending him to the *Bishop's* Prison, although the *Bishop* did not desire to be troubled with him. There they made him the common Offers and Promises if he would recant. But he always persevered with much Resolution; and he gave Testimonies of his Knowledge of the Gospel to all those who undertook to dispute with him. The *Vice-Bailiff* at length demanded of him if he would acknowledge the Proceedings of his Trial at *Lions*? which were read to him. He confessed them, and said he was ready to sign WITH HIS BLOOD the Articles of his Confession of Faith; those which he had made at *Lions*, as well as those at *Grenoble*; and that even he submitted to the Sentence of *Lions*, with the Appeal, although Judgement upon that Appeal had not been finally pronounced against him, and although it was very severe. Whereupon the *King's Attorney* took his Conclusions from what had been granted, and thereby demanded that *Le Fevre* should be racked to the utmost Extremity, to compel him to declare who were the Persons that had rescued him from his former Imprisonment; that he should have his Tongue cut out; and that he should at last be burnt for the Heresy wherewith he was charged, and to make Reparation for the Offence he had committed against the *King* and the Church of *Rome*. Some time after, they brought two Witnesses to confront him, who had sworn against him. They defended the Calumnies they had advanced against him, which related to some seditious Discourse against the *King*, and which they falsely charged him with: But the Witnesses contradicted themselves, and the Testimony of the one destroyed the Testimony of the other: Whereupon, on Account of the Confusion of the whole Proceedings, they resolved, at *Grenoble*, to remit him to his former Sentence at *Lions*, because he had not been found guilty of any Thing, but only of what he himself had confessed, concerning Religion; the

Cognizance whereof had first fallen into the Hands of the Court at *Lions*.

The *Provost* and his Officers were then charged to conduct him safely, and to carry him on Horseback, tied, fastened with a Chain, and bound round with Iron, from *Grenoble* to *Roüanes*; where, having lodged him in the Prison of the *Conciergerie*, the *Provost* gave Notice thereof to the *Lieutenant* of *Lions*. He remained some Days in this Prison; after which they proceeded against him. They made him some more Offers, in order to shake his Resolution; but they were all without Effect. His Judges then told him, that the *Parliament* of *Paris* had given them Power to try him *sovereignly and without Appeal*. He told them, they should all of them, one Day, appear likewise before a sovereign Judge, from whom there lay NO APPEAL, who would judge them with righteous Judgement; and, as to the Rest, they knew he was not willing to have appealed from their former Sentence, and that they themselves strongly solicited him to do it; and, in order to prevail on him the more readily, they made Use of the Example of *St. Paul's* appealing to *Cæsar*. Perceiving, therefore, that they could not by any Means prevail on him to recant, they condemned him to have his Tongue cut out, and to be burnt alive; which was executed the 7th Day of *July*, in the Year 1554, after he had given Proofs of his invincible Perseverance, and had overcome all the Cruelty of his Judges and Executioners by his unshaken Resolution.

DENNIS LE VAIR.

Dennis le Vair, who was born at *Fontenai*, in the Diocese of *Bayeux*, in *Lower-Normandy*, was also one of the Martyrs of this Year. He had been a Priest; after that he spent some Time at *Geneva*, and there he took to the Trade of *Bookselling*; and, after some Time, he made several Journeys into *France*, where he dispersed many Books: At length he retired to *Jersey* and *Guernsey*, where he continued to carry on his

his Trade of *Bookselling*. He preached the *Word of GOD* in a little Village of those Islands, whereof he was appointed the Minister; but the Death of *King EDWARD VI.* obliged him, as well as a great many more, to quit the Land and Government of *England*. He returned into *Normandy*, with a Design to go to *Geneva*. He had a large Cask full of *Bibles*, which were stopped in going through a Village called *Feuillie*, as he was conveying them in a Cart to *Geneva*. Whilst he was returning, he heard a Noise, which they made who were about his Goods: He asked what was the Matter; and, when they told him it was about some *heretical Books* which they had stopped, he answered, that the Books were his, and that, very far from being *heretical*, there were none but *Bibles*, which contained Nothing but the Truths of *God*: Whereupon he was taken, and carried immediately to *Peries*, from thence to *Bayeux*, and at last to *Rouen*; where he was condemned to be *burnt alive*, and to be drawn back THREE Times from the Fire, that his Torments might endure the longer. After this Sentence was pronounced against him, they brought him to the Rack, to force him to name those who were of his Religion. He answered, that every Christian, who followed the Doctrines of the Gospel, was of his Opinion; that the most judicious Part of the Kingdom, and even their Parliament, were so too; but, notwithstanding that, there was NO KIND OF TORTURE, they could make him suffer, that would compel him to say any Thing more, or cause him to bring any one whomsoever into Trouble; BECAUSE HE WELL KNEW HE COULD DIE BUT ONCE. The Confidence of this Martyr, and perhaps some other Reason, was the Cause that they, without putting him upon the Rack, carried him directly to Execution. He exhorted the People all the Way he went: But one of the Officers who attended him gave Orders that his Tongue should be cut out; which was immediately executed. He refused the *Crucifixes*, and the OTHER Badges

Badges of Superstition, which they would have had him taken and carried. He manifested, by lifting up his Hands and Eyes to Heaven, that he worshipped none but GOD; and that it was HIM ALONE that he would reverence; in Contradiction to what a *Monk* affirmed, and would make the People believe, that he had asked *public Pardon of the Saints*. At last, *having cast him into the Fire*, THEY COULD NOT DRAW HIM OUT AGAIN; because the Fire IMMEDIATELY *flamed so high*, and *burnt so furiously*, that the Executioners COULD NOT draw him back, as the Order directed. Thus this Martyr very soon found an End of his Sufferings, in the Flames, in Spite of the Cruelty of his Enemies.

PETER DE LA VAU.

Peter de la Vau, a Shoemaker, born at *Pontillac*, near *Thoulouse*, was also condemned to the same Death, and executed at *Nimes*, after having endured all the *Tortures*, the most extreme, of the *Rack*, with an unshaken Constancy; and his Blood was the Seed of many faithful Christians, who increased very much in that Country.

NICOLAS DU CHESNE.

Nicolas du Chesne, who was a Native of the Village of *Retel* in *Champagne*, was executed at *Grai*, in the *Earldom of Burgundy*. He was returning from *Lausanne*, in the *Canton of Berne* in *Switzerland*, and was delivered into the Hands of the *Magistrates*, by a *Monk Inquisitor*, with whom he had travelled from *Besancon* to *Grai*. This *Monk*, having observed that, in passing by a *Cross* which was in the Road, *Du Chesne* had not bowed to it, as the superstitious generally do, began to talk to him about Religion; and, having found out what he was, delivered him up, to the *Officers of Justice* of *Grai*, as soon as ever they arrived at that Place. He was condemned to be burnt: And, when some advised him to appeal from this Sentence:

Sentence to *Dole*: He refused to appeal, saying, "he did not think those of *Dole* were honest Men than those who had condemned him; since, for some time past, they had put many of the Reformed to Death, for the same Cause for which he was to suffer." He went to his Death with great Firmness, calling upon God; having rejected all the Offers which they made him, to set him at Liberty, if he would retract from the Confession of Faith which he had made.

JOHN FILLEUL AND JULIAN L'EVEILLE.

1555. — John Filleul, a Joiner, and Julian L'Eveille, a Tagger of Laces, were both born at Sancerre, and were taken in the Month of April, in the Year 1554, upon the Road of *Dezire*, by a Provost whose Name was *Le Pers*. He drew them into the Snare by feigning himself to be a Favourer of the Reformed, and to have some Knowledge of the Truth. By this Trick he brought them to confess, that they were going to *Geneva*, and that they intended to carry their Wives and Children there also, to follow the Light of the Gospel, and to enjoy the Blessings of God, in attending upon his Word: Whereupon he took them up, upon their own Confession, and carried them to *St. Peter le Moustier*, where he delivered them into the Hands of the Lieutenant-Criminal,* who examined them in his Turn, and then condemned them to be *burnt alive*, after they had made a *public Confession*, with each a Torch in his Hand, during the Time of *High Mass*, although the greatest Part of the Counsellors, whom he had called to assist at this Trial, were of Opinion to sentence them only to a perpetual Banishment out of the Kingdom, and to a Confiscation of their Goods. They appealed, from this Sentence, to the *Parliament of Paris*. During the Time they were conducting them there, the Provost, who had ensnared and betrayed

* The Judge of criminal Affairs.

betrayed them, was punished for his Wickedness ; for HE DIED RAVING MAD, not having any Opportunity to repent of his Sins. But, notwithstanding that, the Parliament of Paris, in Spite of all the Solicitations of their Friends, sent them back to St. Peter le Moustier ; where they were burnt, the 15th of January, in the Year 1555. They often threatened to put them to the most cruel Tortures if they would not retract the Truths they had confessed ; but their Resolution was unconquerable, and they always shewed that the most cruel Torments were not able to terrify them. The Day they were to be executed, they were stripped and tied together, from Noon till three of the Clock, and they employed all that Time in praising God, that he counted them worthy to suffer for his Name's Sake. They encouraged one another ; they sang the VIth Psalm and the Song of Simeon, and confuted a Dominican Frier, whom they of St. Peter le Moustier had sent for from Nevers, expressly to dispute with him, so effectually, that, not being able to overcome them, he told them, they would go to the Devil.

The History of the Death of these two Martyrs relates one Particular which is very surprising : It says, that, after they had *cut out their Tongues*, as they fastened them to the Stake, they were heard to say, that *they were going to be delivered from Sin, from the Lusts of the Flesh, and from the Power of the World and the Devil.* They also exhorted the People ; and, whilst they sprinkled BRIMSTONE and GUNPOWDER on their Bodies, they said to the Executioner, *Salt this stinking Flesh well.* I do not know what was the Cause of their being thus able to speak ; whether it was owing to their Tongues not having been totally cut out, or whether GOD was pleased to work this extraordinary Miracle, to manifest the Greatness of his Power, and to confound his Enemies : However that may be, it is most certain that *the Fact* is witnessed.

nessed by many Persons worthy of Credit, and that this Matter was very well attested.

WILLIAM DE DOGNON.

Three Months after the Burning of these two Martyrs, *William de Dognon*, a Native of a Village of the lower *Limozin*, named *Jonchere*, was also called to lay down his Life for the Gospel. Although he had but very little Knowledge of the Truth, accompanied with a Desire to be farther instructed therein daily, yet he resisted, with great Courage, all the Efforts of the Enemies of the Faith, and affords us an admirable Example of the *extraordinary Power of Grace*, and of the *infallible Support* that GOD gives to those who trust in him. He was a *Priest*, and *Vicar* of the Place of his Nativity, and GOD began to open his Eyes, and shew him a little of the Truths of his Gospel, by the Means of some Books printed at *Geneva*, whereby he discovered the Errors of the *Romish Church*. Whilst he was still in Doubt of the Truth of the Religion which he professed, he was obliged to celebrate *Mass*, on *Christmas-day*. He did it with much Regret; and he afterwards confessed, before his Judges, that he had pronounced the Words which they call *sacramental* because there were some *Priests* present, without any Intention of consecrating the Elements; for he began to know that *this Power*, which they attributed to the *Priest*, TO MAKE the *Body of JESUS CHRIST*, was Nothing but a *gross Error*; and when, by Reading, he had more fully discovered how very abominable this pretended SACRIFICE of the *Mass* is in the Sight of GOD, he resolved to renounce his Office, and rather to earn his Bread by the Labour of his Hands, than to continue in such a State, wherein he clearly perceived he could never obtain Salvation. He spent *three Months* in this Manner, instructing himself more and more, by reading the *New-Testament*, and a little *Latin Book*, intituled, *Dominicæ Precationes*; and, receiving every Day

Day more Light into the Truth, he conceived so strong an Aversion to the *superstitious Worship of Images*, that he resolved to pull down, without any Noise or giving any Offence, if it were possible, *all the Images of the Church where he officiated*; and he had already taken down one of those little wooden Images, which he was going to burn in his House, if they had not prevented him.

It was impossible that such an extraordinary Proceeding as this should not be taken Notice of. The Magistrates were informed of it, on the 8th of *April*, and on the Morrow *Dognon* was arrested. Seven or eight Days after, he was carried to the Prison of the *Official of Limoges*, and was examined by his *Assistant Judge*, to whom he gave his Reasons for what he had done, and for altering his Opinion in Matters of Faith. He rejected all the Proposals they made him to pray to the *Saints* and to the *Virgin Mary*, and he shewed that it was the Source of all the Superstitions to which the *Romish Church* had arrived. Upon this he was declared a *Heretic*, degraded, and delivered over to the *secular Power*. They laboured diligently to bring on his Trial. He was condemned to be drawn, upon a *Hurdle*, from the Prison to the Place of Execution, where he was to be burnt alive; his Goods were confiscated; and it was also ordered, that, before the Sentence should be fully executed, he should be put to the *Rack*; which was done immediately. In the Midst of the Tortures which he underwent, he confessed that he intended to have gone to *Geneva*, only to be satisfied if the Faith of those of that City were conformable to his, and that a Doctor, passing by *St. Leonard's*, had proposed to him to undertake this Journey, and would have defrayed the Expence if he had had Money sufficient for that Purpose: But, how violent soever the Torture was which they made him endure, he would never confess any Thing more, nor call upon the *Saints*, although they endeavoured to force him to do so, by the
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the *extreme Cruelty* wherewith they racked him. This was very soon followed with the Execution of the Remainder of the Sentence, although he had appealed from it to GOD and the KING. He was then drawn to the Place of Execution, upon a Sledge, with a *Gag in his Mouth*, which quite altered his Features and disfigured him. The *Gag* was hollow and filled with *Gunpowder*; so that, as soon as the Fire was kindled, *the Powder burst the Gag, and stifled the Martyr*; whose Steadiness is so much the more admirable, as he scarcely had begun to feel the Power of Grace, or to be enlightened with the Light of the Gospel.

TWO BURN'T AT AUTUN.

About this Time there happened an Affair at *Autun*, which was the Cause of the Death of *two Martyrs*, who were *burnt alive* there some little Time after. In the Parish-Church of *La Crotée*, the Pix or Box, wherein they kept *the Host*,* fell upon the great *Altar*, in *Easter Holidays*, and scattered the *Wafers*, which were therein, on every Side. ~~This~~ Accident was very soon made public every where. No one could find out what was the Cause that the Box fell down, and therefore they began to suspect that there were some *Lutherans* in the Town. They made an Enquiry, and they found that there were, in the House of a poor *Weaver*, two Men with Bales of religious Books. They were taken up, and put directly to the *Rack*, to discover if they were the Persons who threw down the Wafer-Box. They constantly protested *they were not*, and that they were entirely innocent: But as, in the Course of their Examination concerning their Religion, they had made
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* The consecrated *Wafer*; which, after Consecration in their Sacrament of the Mass, the People believe to be no longer Bread, but the *same Body* of our Lord and Saviour, JESUS CHRIST, which was crucified on Mount Calvary.

a full Confession of their Faith, they were condemned to be *burnt*, and they went to their Death with *that* Courage which God usually gives to those who confess his Truth.

JOHN VERNOU, ANTONY LABORIE,
JOHN TRIGALET, GUYRAND TAURAN,
AND BERTRAND BATAILLE.

Here follow FIVE Martyrs, who present themselves all together, in these Scenes of Barbarity, which were then acted, and whose History is also very remarkable. Their Names are, *John Vernou*, a Native of *Poitiers*; *Antony Laborie*, who was born at *Cajarc*, in *Quercy*, where he had been the *Judge-Royal*, before God had called him to the Knowledge of the Truth; *John Trigalet*, a Citizen of *Nimes*, a *Licentiate of Law*; *Guyrand Tauran*, of *Cahors*, *Mercer*; and *Bertrand Bataille*, a *Scholar* of the Province of *Gascony*. *Vernou*, *Laborie*, and *Trigalet*, had been dedicated to the Service of God for a long Time past, and had been set apart to preach the Gospel; and therefore they left *Geneva*, together with *Bataille*, and determined to expose their Lives, for the Cause of God, to those Dangers which at that Time appeared to be almost inevitable. *Tauran* went to accompany them as far as the Bridge at *Arve*; but, going a little farther, he accompanied them even to Death; for they were taken, some little Time after, in the *Lordship* of *Fossigni*, in *Savoy*, in a Place which they call the Neck of *Tamis*, by a *Provost* who waited for them; for, having been some Days before at *Geneva*, in order to get Intelligence of what passed there, he heard of this Journey. From thence they were carried, tied one to another, to *Chambery*; where they made a pious Confession of their Faith before the chief *Judges* who examined them. They shewed the *Injustice* that had been done them, in arresting them when they were quietly travelling along the Road, and had not disturbed, in any Manner, the public

public Peace. They shewed that their Faith was founded upon the *holy Scriptures*, and that it was conformable to the *Confessions of Faith* of the Churches of Geneva, Berne, and of all those who had embraced the *Reformation*; and therefore that it was *unjust* to charge it as a *Crime*, in them, to hold the *same Faith* with so many reformed Churches. But, notwithstanding this, they declared them to be *Heretics*, and *excommunicated* them. They were not astonished at the Sentence; but, on the contrary, they looked upon this *Declaration* and *Excommunication* as a Mark which testified that they were *true Children of GOD*, and that JESUS CHRIST was their Head, since *Anti-christ* would have no Communion with them.

Some time after, the *inferior Judges*, to whom the Cognizance of this Matter belonged, received an Order, from the *Parliament*, to hear and determine their Cause, in *three Days*, without Fail, on Pain of being suspended from their Office for twelve Months. They then proceeded with the utmost Diligence. They did every Thing in their Power to make them recant. They separated Tauran from his Companions, for a Night, knowing that he had been at Geneva but three Months, and that he was less established in the Gospel than the others; and they omitted Nothing to endeavour to seduce him: But GOD supported him so powerfully, with HIS SPIRIT, that he resisted and overcame all their Temptations, in a Manner which strengthened even his Companions; who *praised GOD* for that Help and Grace which he had granted them, whereby they had all of them so constantly persevered in the Truth. They were condemned, by the Sentence of these Judges; the *three first*, to the *Galleys for Life*; and the *two last*, to the *Galleys for ten Years* only; with a Prohibition not to leave them, on Pain of being *burnt* if they should be retaken. They asked them if they would appeal from that Sentence. Laborie answered, in the Name of all the Rest, that they would not appeal

appeal from it; and that they blessed God that he had counted them worthy to suffer for his Name's Sake: But the *King's Attorney* appealed from it to the *Parliament*, who desired to have the Trial of this Cause.

Thus they had fresh Combats to sustain. The Parliament asked them some *new Questions*: They endeavoured to ensnare them by a thousand different Ways; but God gave them Grace to discover all the deceitful Artifices of their Enemies. They refused to kneel before an *Image of the Trinity*, and to swear upon a *Crucifix*; so that they were obliged to take away the *Image*, and to let them swear upon the *Bible*. When *Laborie* was examined, the *First President* made a Speech, which discovered much Learning, but much more Artifice. He confessed the greatest Part of the *Errors* of the Church of *Rome*; but then he mitigated them, and came always to his Point; which was, that we ought not, for this, to separate from the *Roman Church*: Pretty near the same as we have seen practised, not long since, by one of the most illustrious Prelates of *France*, to whom we may make the same Answer as this Martyr made the *First President*: Sir, said he to him, *I wish God had granted the Grace to all the Monks of France to be as good Divines as you are; we should be very soon all of one Mind; and I perceive that there is no Reason to fear you will condemn me, unless you should do it against the Dictates of your own Conscience; for, if I am a Heretic, you are one as well as I, by your own Confession.* This plain Discourse made all the Counsellors laugh; and the Speaker said to him: *You should be such a Heretic as he is, and not he such an one as you are. I would not be such as he is,* said the Martyr; *for perhaps there is Nothing but a Feint in what he hath said: But I heartily pray, that all of you, and he also, were such as I am, except in the Opinion of the World, as to the false Judgement it makes of me.* Thus *St. Paul* said to *King Agrippa*, upon a like Occasion, when he wished that

that he, and all those who heard him, were as he was, except his Bonds: and I know not whether it was this Reflexion, or the Testimony of his OWN CONSCIENCE, which made the President BLUSH, when he heard the Answer of this Martyr: Nevertheless, I am persuaded that all those, who, like him, study the Truth, in order to fight against it, cannot avoid being convinced thereby in their Consciences; and, if THE TRUTH had *Presidentships, Mitres, and other Things of this Nature*, to bestow, they would find an infinite Number of good Reasons to defend it, and to make it shine gloriously.

But, notwithstanding this, they proceeded in the Trial of these Martyrs. Laborie asked Leave again to be heard, in the Afternoon of the same Day in which they had had all this Discourse; and, having obtained Leave, he represented to his Judges his and his Brethrens Innocency. He told them, *their Innocence was well known to them, because they were Persons of great Understandings, and that they were not like those who judged pretended Heretics upon the Tales of Monks.* He exhorted them to deal justly by them, according to the Dictates of their Consciences; and his Discourse was so moving, that it brought Tears into the Eyes of some of the young Counsellors of the Parliament. The other Martyrs were then examined; and they all manifested, that they were *powerfully supported by the Grace of God.*

Hitherto, the Treatment which these Martyrs received was gentle, if we compare it with the unheard-of Cruelties, of which we have seen so many Examples. Their Judges were divided in their Opinions, when they came to give Judgement in their Cause; for, of the twelve, there were six who were for banishing them, or for sending them to the Gallies; and the other six were for condemning them to be burnt; insomuch, that they were obliged to call in some others to their Assistance; and the Prisoners believed, for some Time, that their former Sentence had been confirmed, and then even began to prepare themselves, expecting to be

be sent very soon to the Gallies: Wherefore, when they came to tell them, on the contrary, that they were *condemned to die*, *John Vernou* was greatly terrified, and was suddenly seized with a Trembling, which held him some Time: Nevertheless *he prayed his Companions not to be offended at his Weakness and the Fear which had surpris'd him*; for he was sure GOD would not forsake him, but that he would favour him with his supporting Grace; and indeed his Faith and his Hopes were NOT in vain: For GOD, who hath determined to manifest thereby how *very great the Weakness of Man is*, fortified him so powerfully by his HOLY SPIRIT, that, being come to the Place of Execution, he *died with the same Intrepidity* as the others manifested to the End.

Thus these five Martyrs were all executed, one after the other, after having very often made Confession of the same Truth. They wrote many edifying Letters whilst they were in Prison; and one, among others, in the Name of them all, wherein they confessed a Fault, which shews what tender Consciences the *Reformed* of that Time were endued with: They accused themselves with not having *always shewed the same Degree of Faith*; because that, in their Answer to one Question which had been asked them, they had been constrained to make Use of indirect Means to avoid bringing many of the Reformed into Trouble; for the *First President of Grenoble* had wrote to *Chambery*, that one of the Prisoners had preached, on *Easter-day*, in a Meadow, at *Barbetta*, *Fenestella*, and in many other Places; and some of the Reformed, having had Notice thereof, represented to these Martyrs, that, if they confessed it, they would *expose, to Death and to the Flames*, a very great Number of the Reformed, of all Ages and of both Sexes; whereby they were involved in a terrible Dilemma; either to deny the Truth, or to deliver up their Brethren to the Rage and Fury of those at *Grenoble*; and therefore they resolved at length, amongst

amongst themselves, to deny the Fact, to avoid this great Evil.

Those who have been brought up in the School of our *new* CASUISTS would, without Doubt, ridicule this *Tenderness of Conscience*; for every one knows that the *Jesuits*, upon the slightest Reasons, advise, not only to deny the Truth, which may be *unjustly* demanded of them, but also *to commit the most horrible Crimes*, as their Writings and their Practice testify daily. But those who follow the Precepts of JESUS CHRIST cannot submit to these horrid Maxims, and therefore we must not wonder at the Scruples of these Martyrs on this Head; for, although the Love which they had for their Brethren seems in some Measure to excuse the Falsity they were constrained to be guilty of, to deliver them from the Evils which were ready to fall on them if they had confessed the Fact, yet it is nevertheless true, that, in Strictness, they ought much rather to have refused absolutely to have answered the Question; and *sooner to have suffered* all the Torments of THE RACK, and to have trusted to the good Providence of GOD for what should afterwards befall them, than to have denied positively a Fact, the Truth of which they could not be ignorant of, and thereby to wound their Consciences in a Manner which discovered some carnal Distrust.

CLAUDIUS DE LA CANEZIERE.

We may refer to this Year the Beginning of the Sufferings of *Claudius de la Caneziere*, although he was not adorned with the Crown of Martyrdom until the Year following. He was an *excellent Musician*, a Native of *Paris*, but he commonly dwelt at *Angers*. God shewed him the Errors of the *Romish Church*, and at the same Time convinced him, by the Light of his Truth, that the Trade he carried on engaged him very often to increase the Effeminacy of Mankind, and to incite in them, in the

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common Diversions of the World, criminal Desires, which confirmed them in a Course of Sin. This made him resolve to employ, for the future, the Talent which God had given him, to better Purposes; and, for this End, to retire to *Geneva*, to partake of the Benefits of the *Reformation*. He communicated his Resolution to his Wife, whom he had taught the Knowledge of the Truth, so far as God had imparted it to him; and, having found her resolved to accompany him with his Family, they quitted *Angers*, and set out upon their Journey. When they arrived at *Lyons*, their Bales of Goods were stopped; for which Reason he sent his Wife and Children to *Geneva*, and stayed at *Lyons*, to obtain the Delivery of his Goods, and until he was taken: For, going to the House where his Trunks and Bales were lodged, there came a Man to him who asked him if those Goods belonged to him; and, having learned, by his Answers, that the Goods were his, he bid him come along with him, and he would take Care *he should have Justice done him*. He thereupon followed this Man; who led him to the House of the *Grand Vicar* and *Official* of *Lyons*, where he was made a *Prisoner* by the *Lieutenant* of the *Provost*, who took all his Money from him, and then carried him to Jail.

He would never acknowledge the *Official* to be his Judge, and he refused to answer the Questions which he asked him *about his Religion*, as well when he was in Prison as when he was at his House: Whereupon the *Lieutenant-Particular* was obliged to come to him, the next Day, to order him to answer; which he then did, to every Question they demanded of him; and, throughout his whole Examination, he bore his Testimony to the Truth. His Imprisonment lasted more than eight Months; during which Time, he wrote many Letters to his Wife, and received many from her and from his Friends, even from those with whom he had kept Company whilst he was in the Darknes of the Church of *Rome*. There was, among others, one of his

his Cousins, who wrote to him from *Paris*, to persuade him, by many Examples drawn from Scripture, that he might on this Occasion disguise his Sentiments, to escape from the Danger he was in, and save his Life; making Use, for this Purpose, of the Places where the Flight of *Moses* out of *Egypt* is spoken of, and the Care that the *Apostles* took to preserve their Lives. But it was no difficult Matter to shew the Weakness of these Arguments, and also to demonstrate, that the same *Apostles*, who had taken such Care to preserve their Lives when they could do it lawfully, had courageously suffered Death and the most horrible Torments, rather than recede from that Testimony of the Gospel of THE SON OF GOD which they had given. *La Caneziere*, in his Answer, shewed how very pernicious his Counsel was, contrary to the Honour and Glory of GOD, and opposite to the Principles of the *Christian* Religion, by the very same Examples and Proofs which he had alledged to persuade him to dissemble.

In his Answer there are some Things which deserve our Notice, and which shew, that, in these Beginnings of the Reformation, GOD gave a great Measure of HIS SPIRIT to the Reformed whom he called to the Knowledge of his Truth; and that, in a very little Time, he made them able solidly to refute all the false Reasonings which are commonly made Use of to stagger them. This Cousin was one of those lukewarm Persons who made an ill Use of the Examples recorded in Scripture, wherein GOD would make the Greatness of his Mercy appear; whereas they very often make Use of these Examples to lull themselves asleep, and flatter themselves, whilst they soothe and indulge their own Affections and Weakness. His Cousin alledged, in his Letter, the Example of *St. Peter*, who thrice denied that he knew the LORD, to save his Life. But let us see the Answer which this Martyr gave him. "I am astonished," said he to him, "at your Blindness,

“ which you discover in the Advice you give me, to
 “ *conceal my Sentiments*, and to *deny or evade the Truth*.
 “ You say, that GOD *may* pardon me, as he par-
 “ doned *St. Peter* when he had many Times denied
 “ CHRIST JESUS; you may as well advise me to
 “ *kill my Neighbour*, after having committed *Adultery*
 “ *with his Wife*, as *David* did, because GOD shewed
 “ Mercy to him; and even to betray JESUS CHRIST,
 “ as well as *Judas*, because GOD *MAY* pardon me, if
 “ he shall please so to do. *Is not this fine Counsel* you
 “ advise me to take? But you must know, that the
 “ Scriptures set these Examples before our Eyes
 “ that we should avoid them, and not imitate them.
 “ I pray you, yea I beseech you most affectionately,
 “ to examine yourself, and see into what a dangerous
 “ State your Soul is fallen, thus to resolve to *prefer*
 “ *your Life*, and the perishing Things of this World,
 “ to ETERNAL LIFE, to the LIVING GOD, and to
 “ JESUS CHRIST HIS SON, OUR KING, OUR RIGHT-
 “ EOUSNESS, &c. As for me, I give you Advice
 “ very different from yours: It is this: If you are a
 “ *Believer* and a *Christian*, as you profess yourself to
 “ be, you should make it appear by your Actions
 “ that you have indeed the Faith of CHRIST. Sub-
 “ mit yourself, then, to his Will, and you shall be
 “ happy.” Then he cited those Places of the Gos-
 pel where our LORD JESUS CHRIST exhorts us to
 forsake all Things to follow him; and, because his
Cousin was also a Musician, he exhorted him not to
 make an unlawful Use of his Art, by playing at
 those Places where it might *inflame their Passions*, and
 excite to *Lasciviousness*, to which Mankind are by
 Nature so much inclined.

This Letter was dated the 15th of October, 1555;
 and, some time after, Francis of Bourbon, Duke of
Anguien, (better known since by the Name of the
Prince of Condé,) made Intercession for this Martyr,
 that he might appoint him to be his *Musician*, to blow
 the *Cornet-à-boucain*, because he played extremely
 well

well upon that Instrument; but he could not obtain his Request, nor draw him out of the Hands of his cruel Enemies. It happened, some time after, that *La Caneziere*, with one of his Companions, who was a Prisoner with him for the same Cause, found Means to have two false Keys made to the two principal Locks of the Prison, from the Models which they had made by the View they had of them in the Jailor's Hands; so that they escaped by those Means, and were got as far as the Bridge which was over the *Saone*; where *La Caneziere* was known and retaken by some of the Officers, who had seen him often before the Judges by whom he had been examined. His Companion saved himself, and fled to *Geneva*, where his Family lived; but, as for him, it was impossible for him to run so fast as to avoid falling into the Hands of those who pursued him. They seized him, and brought him back again to Prison. Upon his Arrival, the Jailor saluted him with *two Blows of his Fist* upon his Head and Shoulders, and would have treated him much worse if he had not been hindered. He was at length brought before the Judge, who asked him how he had made his Escape; and he confessed how he had effected it: Whereupon he was put into the Dungeon, and was very ill treated afterwards, until he was sent to *Roüanes*, where he was condemned to die the common Death for Religion, and was sent back to *Lyons*, where he was burnt alive, in the Square *des Terraux*, on the 1st of February, 1556. As he went to Execution he exhorted the People to turn to the LORD; and, when he was come to the Place where he was to suffer, he began to sing the CIIIId Psalm: *Bless the LORD, O my Soul*. The Executioner asked his Forgiveness for the Death he was going to put him to, and he said to him: *My Friend, thou oughtest principally to ask Pardon of GOD: Take Care thou dost not wound thy Conscience; for my Condemnation is unjust, and GOD will require my Life at the Hands of those who have consented to my Death, unless he*

is merciful to them. When he was in the *Midst of the Flames*, he was heard to call upon the LORD; and he kept his Eyes lifted up towards Heaven, until he gave up the Ghost.

JOHN RABEC.

1556. — *John Rabec*, who was born at *Cerisy Monpinson*, in *Normandy*, was also burnt alive, in the Month of *April* in this Year, although he was taken up in the Beginning of the Month of *August* in the preceding Year. He had been formerly of the Order of *Cordeliers*; but, after that, he retired to *Lausanne*, where the *Lords of Berne* protected him for some Time, which he employed in the Study of the Scriptures, to obtain a greater Knowledge of the Truth. When he was sufficiently grounded in the Truth, he resolved to return into *France*, to labour in the Advancement of the Kingdom of JESUS CHRIST, and of the Salvation of Souls. He went first into his own Country, where he had great Success; then he went to *Angers*, where, having disputed very forcibly with some of the Enemies of the Truth, his Friends advised him to leave the City, and to return into his own Country: He therefore left *Angers*, and, taking the Road through *Chateau Gautier*, he was seized there two or three Days after, as he was reading the *Book of Martyrs* to some Persons of the House where he lodged. The Officers of the Place would have examined him, but he refused to answer them, and would not acknowledge them to be his Judges; whereof the *Magistrates of Angers* being informed, the *Lieutenant-Criminal*, the *King's Advocate*, and the *Bishop's Proctor*, went to him, and he gave them an Account of his Faith, who he was, and what he had been. Finding that he had been a *Cordelier*, he was sent to the *Bishop's Prison*, where he remained a long Time a Prisoner, and where he had many Combats to maintain against the Enemies of the Truth, and many Trials to overcome. At length,
he

he arrived at the End of them all, through the Assistance of HIM, who is the Buckler of the Faithful.

After his Examinations and his Answers, the *Bishop of Angers* pronounced a Sentence against him, in the Presence of many *Priests*; by which he declared him *ex-communicate, heretic, schismatic, and apostate*, and condemned him to be delivered over to the secular Power. *Rabec* appealed, from this Sentence, to the *Parliament of Paris*: But, notwithstanding his Appeal, he was sent back to the *Bishop's Prison*, where he remained five or six Months; during which Time his Friends endeavoured to obtain his Liberty, through the *Lords of Berne*, who wrote to the *King* concerning him, but without Effect. The *Monks* gave him great Disturbance during his Imprisonment; they took away his Books, which the Magistrates had allowed him, and they frequently insulted him with all the Insolence in their Power; insomuch, that one of the *Monks*, named *Horri*, being one Day in the Prison when they brought him his Dinner, he spilt the Wine and threw down the Meat, which they had brought him, upon the Ground.

At last, his Enemies obtained a Commission from the *Privy-Council*, who gave Orders to the *Bishop* to execute his Sentence of *Degradation*, notwithstanding his Appeal; which Ceremony the *Bishop* performed soon after: They took him out of Prison, and clothed him, by Force, with all the Parts of those Garments which make up the *Priest's Habit*, and a Doctor of the *Sorbonne* made a Discourse, which the Martyr interrupted several Times, by Reason of the many Falsities and Calumnies which he had advanced therein against him; whereupon they threatened to gag him, if he would not hold his Peace; but he answered, that he could not bear this Man should accuse him, before so many People, of not being a Christian, since he was a better Christian than he was; nor that he should impose so many Calumnies upon him, which might be believed by many of the Persons present: Nevertheless, the Doctor continued his Discourse for some

Time; after which, *Rabec* was stript of his Garments and clothed in a *ridiculous* Manner, with a *green Bonnet* upon his Head, and the *Bishop* delivered him into the Hands of the *Officers of the Law*, saying, according to the *foolish Custom* which they make Use of upon these Occasions, *Treat him gently*; which means, in the Language of the Bishops, BURN HIM, AND MAKE HIM SUFFER THE MOST HORRIBLE TORMENTS YOU CAN DEVISE. A strange Thing, that Men of their Character, who are so much esteemed in the *Roman Church*, should, on these Occasions, act the Part of a *Stage-Player*, more infamous a thousand Times than that of a *Comedian*.

But to return to our Martyr. After this fatal Beginning of the Tragedy, the secular Judges prepared and expedited the Proceedings of his Trial; and they attempted still to shake his Constancy by every Method in their Power. The *Lieutenant Criminal*, named *Depincé*, said he should be *burnt alive*, *hanging over the Fire in the Air*; and, if he refused to *confess to a Priest*, he should have *his Tongue cut out*. He caused a Sentence to be drawn up to that Purpose, which was signed by *some* of the *Counsellors*, although he had not consulted any of them: Many of them refused to sign it, and withdrew; and there was one of them, who said aloud to *Depincé*, that he had no Order to proceed, notwithstanding his Appeal; and that, if he did, he would most certainly repent of it. But this *unjust Judge* still remained determined to carry his Sentence into Execution, as he accordingly did with a great Deal of Cruelty, and with extreme Fury; for, going to the Prison about two of the Clock in the Afternoon, attended with the *King's Council* and *Attorney*, he caused his Tongue to be cut out; because he always remained firm in the Confession of his Faith, without any Diffimulation, either through Fear or Persuasion; because he had refused to say *Jesus Maria*; and because, when they would have compelled him to do it by threatening him with Torments, he had

had answered, that, *if he could believe his Tongue would pronounce those Words, he would himself cut it off with his Teeth.* He was at length fastened to a Sledge, which was drawn along by a Cart unto the Place appointed for his Execution : There he was stripped of his Clothes, and Bundles of Straw were tied before and behind his Body, *strewed with Flour of Brimstone,* and then he was drawn up by a Pulley. When he was thus suspended in the Air, he began to sing the LXXIXth Psalm, sufficiently plain to be understood, *although his Tongue was cut out ;* and he many Times called on JESUS CHRIST to help him, for Half a Quarter of an Hour that he remained thus hanging, *before they had lighted the Fire.* There were many who thought he had said, *Jésus crie,* (that is, *Jesus cries aloud, screams, or scolds,*) when he called upon JESUS CHRIST ; because, his Tongue being cut out, he could not pronounce his Name fully ; whereupon they mocked the Martyr, according to the Custom of such superstitious People. It seems that the Master or Guardian of the Cordeliers would not permit them to set the Wood on Fire so soon as they would have done, *waiting to see the Effect of a Trick* which he had intended to have played ; for, as he stood all the Time very near the Straw, with another Frier named Alanus, he officiously assisted the Executioner to put the *Straw round the Martyr.* There were some Persons who observed him put a lighted Coal amongst the Straw : And, as every one knows the Monks make no great Scruple of committing pious Frauds, he had undoubtedly a Design to shew, on this Occasion, one of the Monk's Miracles, *if the Straw had blazed out of itself, without any other Fire being put to it ;* for he would not have failed to have said, with a great Deal of Impudence, that the Fire was miraculously sent from HEAVEN, to shew that GOD or the Saints took great Pleasure to see the Heretics burnt : But GOD would not permit this Knaave thus to deceive the People. They were now obliged to

light the Fire; and the *Friers* took Pains still to excite the Executioner to make the Martyr die a *lingering Death*; saying to him, *Draw him up, and let him down, continually, until he prays to the Virgin Mary*; insomuch that the *Martyr's BOWELS in Part CAME OUT*, and then he was *heard to speak*, although he had scarcely the *Figure of a Man*.

Thus the Enemies of the Truth exercised the utmost of their Fury upon this illustrious Martyr, whom GOD fortified in a most extraordinary Manner. GOD had also taken Care to administer Comfort to him, and to encourage him by others: For, as they were preparing to perform the Ceremony of Degradation, he asked for a little Wine; and the Person who brought it to him, and who very probably was one of the Reformed, in presenting the Wine to him, said to him, *Be of good Courage, my Friend, for the LORD GOD is with you*; which was of great Service to him, in comforting and encouraging him, as he shewed by immediately answering him, *My Friend, I believe so too*.

The wonderful Constancy of *this* Martyr greatly edified the Reformed, who already were pretty numerous in the Country of *Anjou*; as well as the Fortitude of the Martyr whose History we are going to relate, and of those also of whom we know Nothing but their Names, and who were burnt almost at the same Time.

PETER DE ROUSSEAU.

This Martyr was called *Peter de Rousseau*, a Native of *Anjou*. He had spent some Time at *Geneva*, and at *Lausanne*, where he had made a very great Progress in the Study of GOD's Word. He went to *Angers*, to ask of his Brother-in-Law his Share of an Estate which had fallen to him. *THIS Brother-in-Law* was the Person who betrayed him, and who delivered him to the *Officers of Justice*, to avoid, by those Means, making any Division of the Estate,
and

and to keep the Whole to himself. His Imprisonment was nearly as long as that of the preceding Martyr, *Rabec*, with whom he had passed most of his Time, and who had mutually afforded each other much Comfort and Consolation, after having both of them made the same Confession of Faith.

As he had been a *Priest*, he was first *degraded* and *delivered over to the secular Power*, in the same Manner as *John Rabec*, whom I have just before mentioned: He was also *condemned* by the same Judges. He *appealed* from this Sentence to the *Parliament*: Nevertheless he was not carried there, because a *President* of the *Parliament* of *Aix in Provence*, named *Remy Ambroys*, had obtained a *Commission* from King HENRY II. which empowered him to judge, *finally*, those who had appealed, being *Heretics* and *Lutherans*; whereby *Rousseau* fell into his Hands. He made him answer, a *second Time*, to the Articles which he had already confessed; and, seeing that he continued in that holy Confession, *he caused him to be racked to the UTMOST EXTREMITY, THREE several Times, with a MOST HORRIBLE CRUELTY.* He also ordered HIS TONGUE TO BE CUT OUT; then he GAGGED HIM *with an IRON GAG*; and, after he had, in this Manner, BROKEN HIM IN PIECES, and DISLOCATED HIS BONES, with the UTMOST BARBARITY, he at length ordered him to be *drawn, upon a Sledge*, to the Place of Execution; where he suffered, with *all that Steadfastness* with which God commonly favours his Martyrs, who granted him the same Grace and Favour which he had already done to several others; which was, that the Gag which he had in his Mouth *fell into the Fire*, and that, whilst they prolonged his Torments in the accustomed Manner, they heard him many Times say, O LORD JESUS CHRIST, *help me*; O LORD MY GOD, *assist me*: Which evidently shewed that there is no Time of the greatest Extremity which can cause the Faithful to forget *him on whom they depend* for every Deliverance.

LEWIS LE MOINE, IMBERT BERNARD,
RICHARD YETTE, CLAUDIUS DONAS,
WILLIAM BOIS-TANE, RENE DE MON-
GERS.

This *Remy Ambroys* was one of the *most violent* Persecutors of his Time: He was of a *Country* which was an *Enemy* to the *Reformed*, and of a *Town* where he had learnt *goodly Lessons* of *Cruelty* and *Barbarity*, at the Time the *First President* * *D'OPPEDE* massacred the Protestants of *Merindol* and *Cabrieres*. There could not be found a more proper Person, than he was, to shed, without Pity, the Blood of the Innocent. He continued, this Year, to exercise the same Cruelty, whereof, by Way of Trial, he had made a Beginning by the Martyrdom of *Peter de Rousseau*, upon *Lewis le Moine*, *Imbert Bernard*, *Richard Yette*, *Claudius Donas*, *William Bois-tané*, and on *René de Mongers*, called *Niziere*. The last of these Martyrs had been, in his Youth, so profligate, as to become one of a Company of *Robbers*; but he was so thoroughly changed, when he came to the Knowledge of the *Gospel*, that even the Enemies of the Truth could not avoid admiring his extraordinary Conversion.

JOHN BERTRAND.

John Bertrand, a Native of *Bourg de Montoire* in the Country of *Vendomois*, a Keeper of the Woods of the Forest of *Marchenoir* in the County of *Dunois*, was taken up in the Beginning of the Month of *February*, and carried, bound, to the Prison at *Blois*. He had spoken, with great Freedom, concerning the *Mafs* and other Abuses in the *Church of Rome*; and he confessed, to one of the *Counsellors* of the *Presidial*, whose Office it was to examine him, that he had said that the *Mafs* was a *most abominable Thing*, by which

* See before the Notes referred to, in the Account of the Martyrdom of *John du Bec*.

which the *Priests* abused the People; because, said he, I have read with great Care the Books of the *Old* and *New Testaments*, and have never found there the Word "*Mass.*" As to the Rest, he gave an Account of his Faith in a Manner which shewed that he did not fear the Power of Man. *The Monks*, who assisted at this Examination, having seen the Resolution and Courage with which he behaved, went away from the Place where they were examining him, saying, that *he ought to be burnt, as a pernicious Lutheran*: To whom this Martyr replied, with great Meekness, *I pray God, through our LORD JESUS CHRIST, that he will give me Grace to undergo it.*

After they had made Use of all the common Artifices to endeavour to make him recant, they proceeded to his Condemnation. The *Judges* were not all agreed as to his Punishment, nor as to the Place of his Execution; although the more moderate would have condemned him *to be hanged, and then burnt at Marchenoir*, where he mostly frequented, and where he might have sown his *Heresies*; while others determined, that he should be *burnt alive at Blois*: But, at last, they took a middle Way, which shews plainly, how much Fury blinded the Eyes of those who persecuted the Reformed, and how much the Spirit of Stupidity, with which they were actuated, had darkened in them the Light of common Sense. It was then resolved, that *Bertrand* should be burnt in *Effigy* at *Marchenoir*, and at *Blois* he should be *burnt ALIVE*, after having been *racked to the utmost Extremity*, for the usual Reasons, (*viz*, to discover more of the Reformed,) with this Clause, That, if the Executioner should perceive that the Prisoner was willing to repent and recant, when he should be fastened to the Stake, he should *strangle him* before the Fire kindled upon him; but, otherwise, he should *burn him alive*. We have sometimes seen in this History some furious Judges, who would put their Hand to the Work, and would perform the Office of *the Hangman* themselves; but here

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is a *Hangman*, whom the Judges *themselves* put in their Place, and to whom they gave a *Judge's Commission*. *Bertrand* appealed from this Sentence, which was as unjust as ridiculous; but it was, nevertheless, confirmed by the *Parliament of Paris*, who sent him back to *Blois*. There were some *Counsellors* of that Body, who had heard the *Word of God*, but who, most plainly, had not received it in their Hearts, who endeavoured chiefly to persuade him to recant, in order to obtain his Enlargement; and who, having found him to continue firm in the Faith, spread a Report, that he was an *Anabaptist*; thus to excuse themselves to the Reformed of *Paris* for having condemned him.

This Martyr, having been remitted to his former Judgement of *Blois*, was carried there, and sent to his former Prison, from whence they soon brought him out, to carry him to Execution. He was at Prayers when the Jailer called him to hear the Sentence of his Condemnation read; and when the Reading thereof was finished, he began to pray with much Ardour, saying, O LORD, *I beseech thee, preserve and support me, keep and succour me, even to the End! Grant me the Grace to suffer valiantly that which is to be done unto me this Day.* He had still the Importunities of certain *Monks* to suffer for some Time; who, following their superstitious Custom, would make him take a wooden Cross in his Hand, before he was delivered into the Hands of the Executioner, but he refused it. When he departed from the Prison, he recommended himself to the Prayers of the Prisoners, among whom there were some who had observed his natural Meekness and Good-Nature, and had taken Notice of his good and pious Behaviour during the Time of his Imprisonment, who said among themselves, *God grant him the Grace patiently to undergo his Martyrdom.* When he came out of the Prison, he got up into the Cart, and cried aloud, in the Presence and Hearing of a great Number of People, *I thank MY GOD that I do not suffer as a Murderer, nor as a Thief, nor as a*
Blasphemer,

Blasphemer, but only for maintaining the Cause of MY SAVIOUR. The Executioner then said to him, Thou wicked Fellow, why wouldst thou not kiss the Cross? and at the same Time he put the Rope about his Neck, and drew it much tighter than it was customary to do: But the Martyr, without shewing any Resentment for this Injury or for this ill Usage, contented himself with saying to him, *My Friend, God pardon thee.* After that he began to sing many Verses of the XXVth and LXXXVth *Psalms*, choosing the Places most suitable to the State he was in; and thus he was carried to the Place of Execution. When he saw the Place where he was to be burnt, he approached it with Joy, saying, *O what a beautiful Place is here prepared for me! O happy Day!* And, when the Fire was lighted, he cried out, *O MY GOD, help thy Servant; I recommend my Soul unto thee:* And thus he gave up the Ghost, without the least Discomposedness or Uneasiness whatsoever. He had naturally a handsome Face, and he appeared still more handsome when they carried him to Execution. The Fear of Death had no Power over him, and his Steadiness helped greatly to confirm the Faith of those Believers who were Witnesses of it.

ARNOLD MONIER AND JOHN DE CAZES.

Arnold Monier and *John de Cazes* were also, this Year, placed among the Number of Martyrs who died for the Honour of the Truth. The former was born at *St. Milion*, in *Bourdellois*. He was about twenty-five Years of Age, and was sent to the Prison of the *Conciergerie* of the *Parliament* of *Bordeaux*, by Order of the *King's Attorney*, to whom they had given Information, that he came not to Church, and that he did not perform the usual Superstitions. Upon this Information, the *Attorney* went himself to his House, and asked him several Questions about his Religion: Then he took him up, and gave Notice thereof to the *Parliament*, who examined him, by
their

their *Commissaries*, in the *Court of Justice for Criminals*, where he gave an Account of his Faith. The latter was a Native of *Libourne*, an intimate Friend of the former; and he was arrested *five or six Days* after: For, having endeavoured to speak with his Friend, and comfort him in his Imprisonment; although they had refused to permit him to come into the *Conciergerie* three or four Times, and had even informed him that they had express Orders to take up all those who came to see and to converse with *Monier*; yet the Desire to see his Friend, and to strengthen him in the Combat to which he was exposed, made him despise the Danger that he ran thereby. He returned to the *Conciergerie*; where the Keeper of the Prison detained him, and gave Advice thereof to the Counsellor appointed to examine *Monier*. It happened that the Counsellor knew *Cazes*, who had formerly been his Reporter, or Informer, in a Law-Affair;* wherefore he was desirous to set him at Liberty, without examining farther into the Matter, saying only, *I know Cazes very well, and I do not believe he belongs to Monier's Sect, nor that he does not confess himself to a Priest, and confess and receive the Sacrament at Easter. Cazes* by these Means had it in his Power to avoid answering, and to extricate himself out of this Trouble; but the Magnanimity and Scrupulousness of the Reformed of that Time could not suffer the least Shadow of Diffimulation: He feared he should do an Injury both to his Friend and to himself, if he should not testify, upon this Occasion, the Esteem he had for him, and what were his own Sentiments; therefore he answered the Counsellor, *Sir, I am certain Monier is a good Man; and, as for myself, I confess* my

* *Son Rapporteur dans une affaire civile.* We have no correspondent Practice, that I know of, in our Law-Proceedings in *England*; it is very difficult, therefore, not to say impossible, to convey an adequate Idea of the Business of a *Rapporteur* in *France*, one of their Law-Officers.

my Sins to none but GOD alone ; I spend my Easlers spiritually, and I would not, for TEN THOUSAND DEATHS, partake in any Manner with the Idolatries which are committed in the popish Church. Upon this Answer, the Counsellor detained him, and ordered him to be put into the Dungeon until the Morrow ; when he was examined, and gave an Account of his Faith in a Manner which wonderfully tallied with that extraordinary Generosity which he shewed throughout his whole Conduct.

They then laboured jointly in forming the Process against these two illustrious Prisoners. After they had sustained the usual Combats and Temptations, the *King's Council* gave in their Opinions against them, whereby they had decreed, that *Monier* and *Cazes* should be condemned to be drawn upon a Sledge, through the accustomed Cross-ways of the City, to the Church of *St. Andrew*, and to make a public Confession over-against that Church, asking Pardon of GOD, the King, and the Magistrates ; and from thence to be carried over-against the Palace, to be burnt there alive. Upon these Resolutions, the Court of the *Tournelle*, who were to give Judgement in this Matter, were divided in their Opinions ; some were for putting them to the Rack, and then to burn them, according to the Resolutions of the *King's Council* ; and others were of Opinion that they should be placed THREE Months in one of the Monasteries of the City, before they should proceed any farther, or order any corporal Punishment to be inflicted upon them ; saying, that the Prisoners had confessed ALL the Articles of the Faith ; that, moreover, they had not been accustomed, in the CHRISTIAN CHURCH, from the first and succeeding Ages, to inflict any Punishment for RELIGION ; that the Custom, which had been introduced during the last forty Years, was UNBECOMING CHRISTIANS ; and that, during the Time the Prisoners should be in the Monastery, they might communicate to them the Sentiments and the Books of the ancient Doctors, and exhort and instruct

instruct them more perfectly. All these Reasons were not sufficient to cause the Rest to alter their Opinions; wherefore, to put an End to this Division, the Cause was referred to the *superior Court of Justice*; where these two faithful Martyrs were condemned to the Punishments contained in the Resolutions of the *King's Council*; and the only Alteration which they made was, that the Decree did not order that they should be burnt *alive*. The whole Proceedings were carried on with so much Speed, that *Cazes* had scarcely been *six Days in Prison*; for, having been imprisoned on the first Day of *May*, six Days after his Friend *Monier*, as we said before, they were both executed on the 7th Day of the same Month.

They were then, according to the Sentence which had been pronounced against them, dragged through the Mud, upon a Sledge, from the *Conciergerie* to the Church of *St. Andrew*, where they were to make the *public Confession*. When they were brought there, *Cazes*, seeing that his Companion was melancholy, *Courage*, said he to him; *take Courage, my Brother; we have behaved well hitherto; let us not behave otherwise at last.* They comforted one another afterwards, and strengthened one another, and they continually declared their Innocence and the Justice of the Cause which they maintained. They were then carried over-against the *Palace*, which was the Place appointed for their Execution. When they were come there, the *Officers of Justice* ordered *Cazes* to make his *Confession of Faith*; whereupon he began to recite the *Apostles Creed*, to shew his Faith was entirely conformable to the *true Church*. They gave the same Order to *Monier*, and he answered immediately, *Both by one Mouth; both by one Mouth; when my Brother speaks, I speak also; we are both agreed in the same Faith, and we have the same Assurance.* After this, *Monier* was fastened the first to the Gibbet, and strangled, after having given Thanks to God, as well for his Companion as for himself, for the Grace he had given them

them to confess his Name, and having besought him to give them Grace to persevere unto the End. When the Executioner was going to strangle *Cazes*, who was also fastened to the same Gibbet, he fell to the Ground, and wounded his Head; so that, the Fire being already kindled under the Gibbet, *Cazes* was burnt alive, they not being able to strangle him, in-somuch that his Legs were burnt to the Bone before he expired. Notwithstanding the Violence of all these Torments, he was heard continually to cry out, MY GOD, MY FATHER.

When the Execution was finished, and the Bodies of these two Martyrs were almost reduced to Ashes, GOD manifestly shewed how easy it was for him to confound his Enemies; for, although they had used great Precaution to prevent a Tumult, and had even shut the City-Gates, and planted Guards every where, as if they apprehended themselves to be in Danger, a Panic seized and terrified so strongly all those who were Spectators of this sorrowful Scene, that the Officers of Justice, without knowing any Reason for so doing, began to fly, trampling one another under their Feet. A Prior of St. Antony fell down, and could not get up again till after a great Number of People had made their Way over him; and the Greffier Pontac, was thrown from his Mule, in the Street called *Poitevine*, so that they were obliged to carry him into a neighbouring House, whilst he, through Fear, cried out, *Hide me; save my Life; I am a dead Man.* Every one fastened his Doors; and, at last, when they enquired into this Tumult, they were astonished to find that it was an Alarm without the least Foundation, and without any Appearance of Reason: But those who viewed it in a higher Light saw thereby, most manifestly, that GOD was pleased in this Manner to confound his Enemies, and to convince them of their Weakness; as, on the other Hand, he had manifested his Power by the extraordinary Support with which he had favoured his Martyrs, and whereof
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he had given them evident Proofs in the astonishing Fortitude which accompanied them to the last Moment of their Lives.

BARTHOLOMEW HECTOR.

Bartholomew Hector, a Carrier, was born at *Poitier*. He had been a long Time in Doubt concerning the Truths of the Gospel, by Reason of the different Opinions which every one maintained at that Time: He resolved, therefore, to go to *Geneva*, having heard that they preached there the *pure Word of GOD*, to inform himself of the Truth, and to be in the Way that leadeth to everlasting Life. He had not been there long before he attained the Knowledge of it; and, having attained it, he formed the Design of returning to bring his Wife and Children, that they also might be brought up in the Fear of GOD. He did so; and settled his Family in that City, and maintained himself and Family by conveying to other Countries the Books they printed at *Geneva*, and which he carried to many Places. This Business was then very dangerous, and it was difficult to follow it any long Time without being discovered. He was taken up, at the Beginning of this Year, in going from *Val d'Angrogne* to *Val de St. Martin*, by a Gentleman of the Country, named *Du Perrier*. He was immediately carried to *Pignerol*; from whence he was afterwards carried to the *Parliament* of *Turin*. He first went through the Hands of the *ecclesiastic Judges*, who did every Thing in their Power to turn him from the Profession of the Truth: But he confessed it, and always defended it, with a wonderful Constancy; asking often for Paper, to set down his Reasons in Writing, taken out of the Scripture, upon which his Faith was founded. They would never be induced to manage the Dispute in that Manner with him, although he was a Man without Knowledge and illiterate; insomuch that his Judges, having not the least Hope that they should
ever

ever be able to shake his Faith, put him into the Hands of the *Parliament*, whose Efforts had no better Effect: Wherefore, after having several Times promised him to set him at Liberty if he would recant, they condemned him to be burnt, as a *Heretic*, a *Schismatic*, a *Seducer*, a *Disturber of the Peace of the Christian Republic*, and an *InfraCTOR of the King's Orders*. The prohibited Books, which he had brought and they had seized, were ordered to be burnt before him; and the Rest of his Goods and Merchandise, which he carried to sell, were confiscated; the third Part whereof was given to the *Informer*, according to the *King's Order*.

This Judgement was given the nineteenth Day of *June*; and on the Morrow it was pronounced to the Prisoner, who immediately praised God for his Grace, that he called him to suffer for his Name's Sake. He prepared himself for his Death with a Courage entirely worthy of a true Martyr. He always rejected the Offers, which they made him continually, for his Deliverance, insomuch, that the *Parliament*, having been informed of his Firmness by the *Counsellors*, who had been sent to the Prison to announce to him his Sentence of Condemnation, sent him Word, that, *if he spoke in going to Execution, he should have his Tongue cut out*: But this Threat did not prevent his exhorting the People to fear God, nor to speak boldly of the *Errors of the Church of Rome*. When he was brought to the Place of Execution, his *Judges* AGAIN sent to tell him, if he would recant, he should not die. But he despised all these Promises, and, kneeling down, he prayed, and concluded in praying God, aloud, to *pardon his Judges*, and open their Eyes, that they might understand the *Truth of his Word*. He then made some Remonstrances to the People, wherewith many of them were very much moved, and who said, *weeping*, that they ought not to put this Man to Death, who talked of Nothing but God. As they prepared his Body for the Fire, by sprinkling

ling thereon *Flour of Brimstone and Gunpowder*, he lifted up his Eyes to Heaven, saying, O LORD, *how sweet is this to me!* He was at length strangled. His Body was burnt to Ashes; and his Martyrdom was a Sacrifice of sweet Savour to the LORD, and of great Edification to the Church.

JEROME CAZABONE.

We have already seen many Martyrs who have despised Death for the Glory of GOD: but here is one, who in some Measure sought it, and neglected every Opportunity which was offered him, many Times, during his Imprisonment, to save his Life, and to deliver himself from Bondage; because he loved the LORD JESUS CHRIST and his Gospel more than his own Life. *Jerome Cazabone*, a Native of *Bern*, is this illustrious Martyr of whom I am speaking. He was Preceptor to many Children of good Families at *Mont-Flanquin*, whom he instructed in Piety at the same Time wherein he was teaching them the *Belles-Lettres*. A Monk of *Perigueux* came to preach there the *Lenten Sermons* this Year, and he did not fail to preach *like a Monk*; I mean, to maintain the People in their *Superstition*, and to feed them with *Fables*. *Jerome* reprov'd him for it, on the *Tuesday* before *Easter*, as he came out from preaching his Sermon, and he exhorted him no longer to deceive the ignorant People in that Manner. The Preacher feigned to give an Ear to what he said, and carried him to the House of the *Priest* where he was to dine: But, when he came there, he talked to him in another Tone; telling him, that the Doctrine which he had preached was the Doctrine of the Church, and that the *Remonstrances* which *Jerome* had made smelt of the *Faggot*. The Argument began again, and held till Dinner-time; when *Jerome* retired, and took Leave of the *Priest* and the *Monk*, who shewed him a friendly Countenance, but who nevertheless did not fail to go immediately to the Judge of the

the

the Place ; who received their Information, and who, having made out a Warrant against *Cazabone*, sent him to Prison. On the Morrow he caused him to be brought to the *Town-house* ; where he examined him on the usual Points in Divinity. The Martyr answered with great Resolution, and with such Wisdom and Discretion, that he always confounded the *Monk* ; who, to get rid of the Argument, began to jeer him when he could not answer him. The Judge plainly perceived it, and swore by *St. Antony*, (whom perhaps he believed to be his Patron,) that the Prisoner was a learned Man.

During the Time they were examining some Witnesses, the *Vicar* of the Church of *Notre Dame* passed along before the *Town-house*, where *Ferome* was waiting with the *Jailor's* Man who guarded him ; and, because the *Vicar* was then carrying, with the usual Parade, the *IDOL of the MASS* to a sick Person, he who kept the Prisoner would have compelled him to fall down upon his Knees ; but this illustrious and magnanimous Martyr, very far from complying therewith, took Occasion to represent, to those who were present, how very abominable their *Idolatry* therein was ; and to exhort them to adore ONLY the living and eternal GOD, through JESUS CHRIST, WHO IS IN HEAVEN, AT THE RIGHT-HAND OF HIS FATHER, and not in the Hands of the Priests, who, by these Kinds of PUPPET-SHOWS, abused the People. When the Judge had put his Process into a proper Order for proceeding, he sent him back to Prison, and gave Orders to the *Bailiff* to conduct him to *Bordeaux* in a Fortnight, on the Penalty of forfeiting five hundred *Livres*. But the *Bailiff*, notwithstanding this Order, kept him above two Months ; during which Time he gave him frequently Opportunities of escaping ; nevertheless, he would never avail himself of any of them : And, that the Reformed might not be offended at his Conduct, he wrote them a Letter, whereby, after having prayed them to assemble themselves together, and to beg of
GOD

GOD to give him Strength necessary for his Day of Trial, he told them, that *he had rather go to Bourdeaux, and there give a Testimony of his Faith, than that the Enemies of the Truth, and of the Gospel which he had confessed, should take Occasion to condemn the Doctrine, or to doubt the Truth of it, by Reason of his Flight*; so much had he the Glory of GOD at Heart. He was, at last, therefore, sent to *Bourdeaux*, with a *very small Guard*; but, far from intending to escape by the Way, as he might easily have done, he, on the contrary, sought every Occasion to teach and to preach the *Word of GOD* to all those whom he met on the Road, or in the Inns by which he passed, exhorting them to embrace the Grace of our LORD JESUS CHRIST, and to renounce Idolatry.

No sooner was he arrived at *Bourdeaux*, but his Process was sent to the *Registerer*, and he was carried before the *Judges* of the *Parliament*. They asked him if he would abide by his Opinions: He answered, that HE WOULD; and that he had even desired to appear before them, to seal, by the Shedding of his Blood, the true and pure Gospel of the LORD JESUS. His *Judges*, taking Notice of his extraordinary Courage, did not delay a Moment to bring on his Trial. In the first Place, they put him to the Rack, to know, if, at *Mont Flanquin*, he was acquainted with any, who still remained there, of his Opinion: But he always constantly refused to bring any of the Reformed into Trouble, notwithstanding whatsoever Threatenings they might use, or Torments they might make him suffer. At length they required him to ask Pardon, with a lighted Torch in his Hand, of GOD, of the *Virgin Mary*, of the male and female Saints of *Paradise*, and of the *Magistrates*; but the *Martyr* refused to ask Pardon of any but of GOD; to whom he immediately prayed to forgive him the Sins which he had committed against his divine Majesty, saying, in Regard to the others, that it would be Mockery to ask Pardon of those whom he had never offended. Upon this they

they commanded him to put out his Tongue ; which he did ; and it was cut off. He was then carried to the Place of Execution ; where he manifested, by lifting up his Eyes and Hands towards Heaven, that there his Hopes were fixed.

ANDOCHÉ MINARD.

In this same Year, a young Man, named *Andoché Minard*, a Native of *Saulieu*, and who had been Chaplain of that Place, was taken up, at the Borough of *Montsenis*, as he was coming back from *Geneva*, to return into *Burgundy*. He had reprov'd some *Blasphemers*, who had taken the Name of GOD in vain ; and that was a Crime, in those Days, which commonly sent Men to the Stake. This Man, after having many Times given Testimony to the Truth, and confessed very often, with great Resolution, the Truths of the Gospel, was at last burnt at *Autun*, before the Church of *St. Ladre*, and he underwent this Death with a Boldness which strengthened all the Reformed who were Witnesses of it, and which brought over many to the Knowledge of the Gospel.

I do not doubt but the extraordinary Zeal, which the Martyrs of these Times manifested, came immediately from the SPIRIT OF GOD ; who, in calling them to *Martyrdom*, made them feel his Power in them, and the Greatness of that supernatural Strength with which he was pleased to favour them. The Church of Rome daily demands of us, *what are the Miracles of our Reformers and of our Reformation ?* We, with Reason, answer, *that our Reformation has no Need of Miracles, because OUR DOCTRINE is not a new Gospel ; that it is the same which JESUS CHRIST and his Apostles preached ; and that the Miracles which THEY have wrought in establishing it are OUR Miracles.* Nevertheless it is very certain that the Reformation in general is itself one of the greatest Miracles that GOD hath wrought in his Church since the

Creation of the World; that he hath wrought, in these Times, an infinite Number of *true* Miracles, where his Hand and his Strength have evidently appeared, in a great Number of particular Occasions; and that, if the *Monks*, and generally all the *CHEATS* of the *Romish Church*, had not abused the very Name of Miracles, to give a Sanction to their Superstitions; by an infinite Number of *Impostures*, which they could not themselves disavow, and which have even discredited the Name of *Miracles*, we might boast, with Truth, to be possessed of *them* which we may affirm to be *sterling*, and which have all the Characters of *TRUE* Miracles.

PHILIBERT HAMELIN.

1557. — The following History, as well as the greatest Part of those which compose the general History of our Martyrs, whose Intrepidity hath always surpassed the utmost Strength of *human Nature*, caused me to make these Reflections. *Philibert Hamelin*, who was born at *Tours* in *Touraine*, was one of those Martyrs who carried his Zeal the farthest, and who laboured with most Courage for the Advancement of the Gospel. He had been a *Priest*; and, when God had called him to the Knowledge of his Truth, his most ardent Desire was to advance the Re-establishment of the *Kingdom of HIS SON*; and from that Time he laboured to that End, without Intermision, by every Means which he could devise. He went immediately to *Geneva*, where he took a *Printing-House*, which he made Use of to augment the Number of the Books of the *holy Scripture* in the *French Tongue*: He conveyed many Volumes of them into *France*, and he himself took many Journeys thither, to rescue, as much as he could, those of his own Nation from that Darkness into which they were fallen, as well by Means of his Books as by his preaching and expounding the Gospel to them. If he had regarded his own Interest, his Abode at *Geneva* would have

have been more convenient, and more beneficial, as to the World: For it often happened to him to lose his Books; to be pursued from Place to Place; to be beaten or imprisoned: But he esteemed himself the more happy for all these Disgraces; and he no sooner escaped out of one Danger, but he sought to enter into another.

It was his Custom, at the Time he travelled in divers Parts of the Kingdom, to accost the Peasants, chiefly when they took their Meals, in the Fields, at the Foot of some Tree, or under the Shade of the Hedges, and, pretending to rest himself near them, he took Occasion to teach them, in a soft and engaging Manner, to fear God; to pray to him; to give Thanks to him for all the good Things we receive from him; and hereupon he shewed them the true Use of Prayer. Some took great Pleasure in being thus instructed, and were very much edified by it; others were astonished to hear Things which were new and strange to them; and others insulted him and abused him, when he shewed them the Danger they were in of being damned if they believed not the Gospel. He bore all their ill Usage with great Patience, and he constantly said, to those who used him ill, *My Friends, you do not know now what you do, but you will know it one Day; and I pray GOD to have Mercy on you for it.*

After having laboured thus, for some Time, to sow the Seed of the Word of GOD in divers Parts of the Kingdom, he was at length called to the Ministry of the Church of *D'Allevert* in *Saintonge*; and he had much Fruit of his Labours during the whole Time that he abode there, as well as in the circumjacent Places, whereto he went, from Time to Time, to endeavour to rescue some poor Soul from Idolatry.

It happened, at the Beginning of the Year 1557, that, being one Day at *Saintes*, at the House of a Priest whom he had taught the Truths of the Gospel, he was taken up, and the Priest, at whose House

he was, was also taken with him. The *King's Attorney* caused him to be examined, and he gave an Account of his Faith, by Word of Mouth and by Writing, in so masterly and striking a Manner, that even *his Judges* were convinced by it, and desired Nothing more than to find out some Means to let him escape. Moreover, as he was very well beloved in the Country, his Friends furnished him with many Means of getting out of Prison: But, because he had in some Measure devoted himself to Death for the Testimony of the Truth, he would never avail himself of any of these Means with which he was furnished; and he told his Friends, who earnestly solicited him to escape, that, *since he had the Honour to preach the Word of God, he should do a Thing unworthy of himself if he should fly from the Danger, instead of seeking to maintain the Truth, even IN THE MIDST OF THE FLAMES:* And thus, having always persisted in this Sentiment, he was carried to *Bourdeaux*, with the Priest of whom I have spoken, in the Beginning of May, in the Year 1556. There he gave again an Account of his Faith, with much Power and Efficacy, before the *Parliament*, who sent him to the Prison of the *Conciergerie*. Whilst he remained there, having taken Notice that *the Priest*, who had been taken up with him, was not firm in the Confession of the Truth, he laboured greatly to fortify him, and to banish from him that Fear of Death which he apprehended; but he lost his Labour. *The Priest recanted*, and was set at Liberty. When he was going out of the Prison, the HOLY GHOST, without Doubt, directed the Tongue of the Martyr to foretel him what happened to him a Moment after. *Thou Wretch*, said he to him, *is it possible that, to save these few remaining Days which thou hast to live, thou shouldst thus deny the Truth? Thou hast avoided the Fire which consumes the Body, but thy Life shall not be prolonged, notwithstanding; for THOU SHALT DIE BEFORE ME: And GOD shall not grant thee the Favour that it shall be for the Cause of his Truth;*

Truth ; on the contrary, THOU SHALT BE AN EXAMPLE TO ALL APOSTATES. In Fact, in the same Moment THE PRIEST WAS KILLED, in going out of the Prison, by two Gentlemen with whom he had formerly had a Quarrel : Which being told to the Martyr, he protested that he had never known any Thing of that Quarrel ; and he took Occasion to cause the Providence of GOD to be admired by those who heard him, by a pathetic Exhortation, which moved many of his Hearers, whereby they were converted to the Truth.

It is not to be doubted but this extraordinary Event had redoubled his Courage ; and I believe that, seeing himself thus accompanied with the Inspirations of the HOLY SPIRIT, he thought there was no Necessity any longer to keep any Measures with the Enemies of the Truth. This was the Reason which caused him to act in the following Manner. Some Days after the above-mentioned Affair, a Priest being come to say *Mass* in the Prison, one Sunday in Lent, and having placed all his *Pageantry* in Order for that Purpose, this Martyr was moved with so ardent a Zeal, that he went to the Place where the Priest had made all his Preparations, and overthrew all those Implements of Idolatry to the Ground, saying, *Shall the Name of GOD be thus blasphemed everywhere ? Is it not enough that you pollute your Churches, but you must profane your Prisons also ?* The Jailor, having been made acquainted with this Action, beat him with a Staff, with all the Fury, and even Brutality, of which a Man of that Profession can be capable. He petitioned that he might be taken out of his Prison, and sent to some other, saying that he had already infected all the other Prisoners with his Doctrine ; insomuch that *Hamelin* was immediately sent to the Prison of *St. Liege*, and thrown into the Dungeon.

He was there until Saturday, the Eve of *Palm Sunday*, when they brought him back to the Prison of the

Conciergerie, to announce to him his Sentence of Condemnation. He dined there that Day, with the other Prisoners, as joyfully as if he had Nothing to fear; and he comforted all those who were at the Prison-Table, by the Discourse which he made concerning *eternal Life*.

He was led from thence to *the Court*, called *the Tournelle*, before his Judges; of whom he begged Leave to pray to GOD, which he did with much Ardour, having his Eyes always lifted up towards Heaven. After this his Sentence was pronounced against him; and, between four and five of the Clock in the Evening, he was carried to the Church of *St. Andrew*, where he was *degraded*, and from thence he was conducted to the Place of Execution before the Palace. The Trumpets sounded incessantly during his Execution, to prevent his being heard by the People; but it was plainly known, notwithstanding, by his Gestures and by his whole Demeanour, what was the State of his Soul, and the exceeding Greatness of his Faith. Thus was he *strangled*, and then *burnt* and *reduced to Ashes*.

I would not set up the extraordinary Zeal of the two Martyrs, whose History we are about to relate, for a Precedent, unless for those only, who feel themselves furnished with the *peculiar* Graces of the HOLY-SPIRIT, and called to these great Actions by some insurmountable Impulses, which ought to be the Warrant for the Perseverance of those who undertake them; for, without this, it would be, without Doubt, great Imprudence to expose themselves to inevitable Dangers, without being supported with that supernatural Strength, which alone can lead to a happy End: Nevertheless, when a Person is called to Martyrdom in a lawful Manner, we ought not, on the other Hand, to distrust, because of our own Weakness; and the Believer ought always, notwithstanding his natural Infirmary, to wait with Faith for his Support from *him*, who hath an Infinity of wonderful Means, to make perfect

perfect his Strength in this Weakness. This is what I am about to make appear in the following Example.

PHILIP CENE, AND ANOTHER MARTYR, NAMED JAMES.

Philip Cene and his Companion, named *James*, were this Year called to Martyrdom in the City of *Dijon*: The former was an *Apothecary*, born at *St. Peter upon Dive*, in *Normandy*, as well as his Companion; and they were both married and settled at *Geneva*. They had not that uninterrupted unshaken Fidelity, which caused the other Martyrs to be admired, throughout the whole Train of their Martyrdom; but the Support which GOD gave them appeared the more evident in them thereby; since HE raised them from that Sin, (into which their Weakness had precipitated them,) by the Instrumentality of two other Martyrs, whom he sent to the Combat at the same Time, when they had just made Shipwreck of their Faith. In the Beginning of their Imprisonment, they made a good and pious Confession of their Faith; and they appeared to be firm, so as to be ready to go resolutely even to the very Verge of Death; but, being sent back again to Prison, because they had appealed from the former Sentence which had been given against them, they suffered themselves to be seduced, by the Promises which were made them TO SAVE THEIR LIVES if they would recant: They fell, therefore, under the Weight of this Temptation, and this happened exactly at the Time when *Archambaud Seraphon*, whose History we shall presently relate, was brought to the same Prison where they were.

The Fall of these Brethren very much afflicted *Archambaud*, and he resolved to do every Thing in his Power to bring back these Wanderers into the good old Way. GOD sent him, a little Time after, a powerful Reinforcement in the Person of *Nicolas du Roufseau*, who was also taken up, as we shall see in the Course of this Relation; and these two illustrious

Martyrs wrought so much, by their Example, their Exhortations, and principally by the Assistance of the HOLY-SPIRIT, who directed them in this pious and charitable Work, that those who had fallen through Weakness were raised again with more Courage than ever. They manifested an extreme Sorrow for their Fault by their Sighs and their Tears; and, five or six Days after, they were able to maintain, with Boldness, the most terrible Assaults of their Enemies.

It is to be observed, that the Reason wherefore they had kept these Martyrs in Prison after their Recantation, was, because those who had promised them their Lives, in order to triumph over their Weakness, had no Design, nevertheless, to save them; but only to soften a little the Horror of the Execution; and, therefore they had sent, for this Purpose, to the King, and waited for his Answer, to know how they should behave themselves in this Affair. The Spirit of Trickery and Deceit is so common to the Enemies of the Truth, that we cease to wonder, when we see them fail in the Performance of their most solemn Promises. They act according to their Principles when they break their Faith, plighted to those whom they call *Heretics*; and we see at this Day an infinite Number of *Apostates*, in the Abbey-Court, at the Gate of *Pelisson*,* who knew, much better than we, how greatly this famous Deceiver is become learned, since his Revolt, in this execrable Maxim, and how readily he forgets his Promises of Pensions and Gratuities, which were to be the Price of their Abjurations.

But to return to our Martyr's Judges. After they had sent to the King, to know in what Manner they should moderate their Punishment, the Answer which they received was, that, *if they persisted in their Recantation, they should not feel the Pain of the Fire, and that* they

* *Pelisson* was a Person, who made it his Business at *Paris* to bribe Persons to turn *Roman-Catholics*, about the Year 1676. *Complaints of the Protest. of France, Fo. 182.*

they should not burn their Bodies TILL AFTER THEY WERE DEAD. A very great Favour, and very proper to fulfil the Promise of their Judges! But even this was to no Purpose; for the Martyrs, having acknowledged their Fault, as we have already seen, desired no other Favour but to repair it, and to testify their Repentance for the Crime they had committed.

When, therefore, the *Registerer* came to the Prison, to read to them the Sentence of their Condemnation, without waiting to hear what he had to say to them, they testified immediately the Regret they had for their Crime, in crying out, both of them, at the same Time, *Alas! O LORD, we have grievously sinned against THEE; have Mercy upon us!* As soon as they had said thus, they were immediately surrounded with all Kinds of *Monks* and *Friers*, who harrassed them on every Side; but the Martyrs sustained this Combat with great Resolution. They shewed the Ignorance of those who attacked them; and, after having *publicly acknowledged the Fault* which they had committed in recanting, they *confirmed their first Confession*, and they persevered therein to the last. They were assisted in this Conflict by the Prayers of the *two Martyrs*, of whom GOD had made Use to raise them from their Fall; for they were both at that Time in the Court-Yard of the Prison, where they saw, as they were walking, the *Monks* and *Friers* passing and repassing, and heard the Discourse which they had of their Steadiness and Perseverance: For there were many of them who said aloud, that *they were very far from having changed their Opinions, as the Report had been spread concerning them, for that, on the contrary, they were more obstinate and more resolute than ever.* This Discourse very much comforted these two other Prisoners; and, whilst their Brethren were thus exercised with their Adversaries, they retired, from Time to Time, into Places apart, and prayed to GOD, that he would be pleased to support them: And they wrought so far by their Prayers, and by their Sighs and Tears, that they

drew down the Grace of Heaven upon them, insomuch, that, after a Combat of three long Hours, they bore away a glorious Victory, and were, at last, led away to Execution about four of the Clock in the Evening.

As they went out of Prison, *Philip Cene*, perceiving his Companion appeared melancholy, for he was of a tender Constitution, and had lately been very ill, *What ails you, my Brother*, said he to him, with a smiling Countenance, *it seems as if you were afraid: Fear Nothing, my Brother; but, on the contrary, rejoice.* In going to Execution, they declared to the People their Repentance, and the Sorrow which they had, for having so unhappily fallen, praising God for the Abundance of his Mercy and Grace, which he had bestowed upon them, whereby he had brought them to the Knowledge of their Sin. *The Monks*, with whom they were beset, endeavoured to hinder them from speaking; and there was a *Cordelier* who even put his Hand, *five or six Times*, upon *Cene's Mouth*: But all this was to no Purpose, and did not prevent their Discourse from being heard, nor many of the Reformed, who heard the same, from being edified, as well as by the *Psaln* which they sang, even upon their Funeral-Pile, before they had set Fire to the Wood, notwithstanding the utmost Rage of this *Cordelier*, who again put his Hand upon *Cene's Mouth*, to prevent his praising God. There was a very great Number among the People who wept bitterly; and even some who cried, with a loud Voice, *Courage, my Brethren; be not afraid of this Death.* They died with great Constancy and Resolution, and their Death produced very much Fruit among all the People of the City.

ARCHAMBAUD SERAPHON.

Archambaud Seraphon was, as we have seen, one of the two Prisoners, who laboured to bring back these Martyrs into the good old Way; and, as he was executed some Time before the other, Order requires that we should begin with his History. He was a Mercer,

Mercer, of the Town of *Lamoleyere*, in *Bazadois*, who, having been taken up and condemned at *Tulles*, three Years before, had found Means to escape out of the Hands of his Enemies, as they were conducting him to the *Parliament* of *Bordeaux*, whereto he had appealed from the Judgement passed upon him. His Family was, at this Time, at *Geneva*; but, having taken a Journey into *France*, he was discovered on his Return, as he passed through *Aussonne*; for, having been searched, there were found upon him Letters, which were sent to some Scholars of *Paris*, who then studied at *Geneva*. He was thereupon brought back to *Dijon*, and there cast into Prison, as I have already related.

He had travelled through this City of *Dijon*, and had learnt that the two foregoing Martyrs were Prisoners there, and that there was a Herald, from the *Lords of Berne*, to reclaim them. He had written to them to fortify them, and to acquaint them with this News; but he was not a long Time before he went to keep them Company, and we have already seen one of the Reasons why the Wisdom of God was pleased to bring him to this Prison. He wrote many Letters to his Wife and his Friends, during the Time of his Imprisonment, by the Means whereof we have come to the Knowledge of the foregoing History, and what is most remarkable in this.

The *Commissary* who examined him was no Enemy to the Truth; and, at the first, he only asked him some general Questions concerning the Letters which were found upon him when he was seized, and about the Religion which he professed. The Prisoner told him what that Religion was, and that he would live and die in it. He was also interrogated, *three several Times*, during the first Fortnight of his Imprisonment: And *this Commissary*, who most plainly sought Nothing but an Occasion to release him, ordered his Questions, and took his Answers, in a Manner the most favourable he could devise; and even took Care

to change his Clerk every Time, that he might conceal his good Intentions towards him the better, lest any one should bring him into Trouble on that Account. At length, he was obliged, by an express Order of the *Parliament*, who did not think his former Informations strong enough, to examine the Prisoner upon those Articles of Religion relating to *Saints*, *Purgatory*, *auricular Confession*, and *the Supremacy of the Pope*; and he did it in a Manner which shewed, clearly enough, that he laboured in this Business very much against his Will; for, in Truth, he was so far from being of the Number of the Persecutors, that he would not assist at the Condemnation of the two other Martyrs, and he went into the Country, when they were tried and condemned to be burnt. When, therefore, he took this fourth Examination, he took great Care to write the Answers with great Fidelity and Exactness, and to set down the Quotations from Scripture which proved them, and to which he himself helped him, when the Memory of the Martyr was not good enough to cite the Places where they were to be found; inso-much, that the Prisoner, having answered to the Article concerning the *Pope*, that he firmly believed it was of HIM, of whom *St. Paul* speaks to the *Thessalonians*, the Commissary HIMSELF immediately cited the Chapter and Verse,* which made the Martyr break out in Thanks to GOD before him, and say to him, O Sir, I am exceeding glad, that the LORD hath given you so much Knowledge; I have prayed GOD to guide you in this Affair by his HOLY-SPIRIT, and now I see an Answer to my Prayers in your Conduct. Nevertheless, because the Commissary was at that Time a little more in a Hurry than he was wont to be, and that he looked frequently

* 2 *Thes.* ii. 8, 9. And then shall that wicked (one) be revealed, whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the Brightness of his Coming: Even him, whose Coming is after the Working of SATAN, with all Power, and Signs, and lying Wonders.

ly to see what it was o'Clock, the Martyr asked him if he were to die that Day, to the End he might not be surprized when they came to carry him to Execution: *No, no, my Friend Archambaud, said the Commissary to him, with a good Deal of Tendernefs, you are not come to that yet.* The Martyr replied, that *he was always ready, THROUGH THE GRACE OF GOD, to give up his Body and his Life for the Honour of GOD, and to confirm his Truth; and that he had NO DOUBT of his Salvation, because that JESUS CHRIST had purchased it FOR HIM;* at length, he added these Words, *O Dijon, art thou not YET satisfied with the innocent Blood of the poor Reformed?* And he said many other Things, which drew Tears from the Eyes of those who heard them; even the Jailor, hard-hearted as they naturally are, could not refrain from being moved, and he was obliged to retire behind some Tapestry, to hide his Tears and dry his Eyes: And GOD so far softened his Heart, that, far from being so cruel as he had been before, he treated him afterwards very humanely. He himself comforted him; he told him, GOD would undoubtedly assist him, and he offered to pray to GOD for him.

After this last Examination, all the Answers whereof Archambaud signed, and which, at length, he sealed with his Blood, the Commissary withdrew, and the Martyr was conveyed back to his Prison, where he wrote again to his Wife and to his Friends, to console them, and to assure them, that he still continued in the same Resolution, to sacrifice himself for the Honour of GOD. He complained, in this Letter, of the blind Aversion, which a very superstitious young Man, of that City, had shewn towards the Reformed, when he came into the Prison to visit an *Our Lady*, † that is to say, an *Idol* of that Name; for, to testify his Hatred, he said, *If his Father were a Lutheran, HE WOULD BURN HIM HIMSELF.* He also bore an excellent Testimony of the flaming Zeal of the Reformed,

† *Une Nôtre-Dame.*

med, who were then at *Dijon*, whom he praised exceedingly, saying, as to the Rest, that Things there were very well disposed for the receiving of the Seed of the Gospel.

At length he died a Martyr; but, because we cannot now recover either the Sentence of his Condemnation, or the Proceedings of his Trial, we have not been able to come at all the Circumstances of his Death: But there is no Doubt that GOD supported him throughout, by *his* HOLY SPIRIT, in his last Trial, as he had guided him, by the SAME Spirit, in his Answers, and in every Thing which befel him during his Imprisonment.

NICOLAS DU ROUSSEAU.

Nicolas du Rousseau was a powerful Assistant and Support to him, during all that Time, as well for his own Consolation in particular, as for the Conversion of the two former Martyrs, of which he was the most powerful Instrument. He was a Counsellor, of the Country of *Angoumois*, an Elder of the Infant-Church of *Paris*, a Man in Years, who had great Knowledge, especially in the *holy Scriptures*. For this Reason he had been chosen to go to *Geneva*; to confer with the Ministers of that City about some Points in Controversy. He was likewise taken at *Aussonne*, as he was returning with a Minister whom the Church of *Geneva* sent to *Paris*, named *Nicolas de Galars*, and some others who were set at Liberty and escaped from this Danger; so that he remained there alone. He was carried to *Dijon*; where he gave an Account of his Faith. What happened very particular to him, during his Imprisonment, besides what we have already seen in the History of the other Martyrs, was, that the *Abbot of Cisteaux* visited him there, and would dispute with him upon the Subject of the *Mass* and *Transubstantiation*; which, nevertheless he never did believe himself, (no more than many others now,) but only since he had obtained
that

that rich Abbey; for, before that Time, he had a very good Opinion of the Reformation. This Abbot therefore would needs dispute with *Du Rousseau*; but, not finding his Account in it, he left the Prison, saying to him, that *both his Body and Soul would quickly perish for ever*. Notwithstanding this, he always remained firm, and opposed, with great Courage, the Enemies of the Faith. His Imprisonment was much longer than that of the three other Martyrs; because he was a Person of Consequence, who had many Relations in the Parliament of *Paris*, whom those of *Dijon* would willingly manage and bring over to their Purpose. So that, not being able to bear with the Miseries of that Prison, he died there, before the Proceedings of his Trial were finished: But nevertheless they burnt his Body after his Death, and therefore he is entitled to be ranked among the most illustrious Martyrs.

JOHN BURON.

John Buron, born at *Apremont*, of the *Lower Poitou*, was one of the Martyrs of this Year. He lived twenty-three Years at the Town of *Craon*, upon the Borders of *Anjou* and *Brittany*. He had been formerly a Prisoner there, for the Word of God, as well as at *Angers*; but he was set at Liberty the first Time, and retired to *Geneva*. Returning, twelve Years after, to the Town of *Craon*, to recover some Money which was due to him there, the King's Attorney, being advertised of his Coming, went to see him, one Sunday Morning, and asked him to go to Mass with him, that he might have a Pretence, upon his Refusal, to arrest him; as he did, and carried him to the Castle. There he was examined before the Steward* of *Craon*, to whom he gave an Account of his Faith. Whereupon, the Steward having given Notice hereof to the Clergy of *Angers*, the Bishop sent one of the Canons to him, who took with

* Le Sénéchal.

with him a *Counsellor* of the City, to prepare his *Process*. When *this Judge* and *this Priest* were arrived at the Place where the Martyr was confined, they never shewed the least Inclination to prove by Argument the Errors which they pretended he held. Canons, in general, are not such great Disputants; and they are accused of visiting the Books of the Account of their Rents much oftener than those of the holy Scriptures: Therefore the Dispute held not very long on the Part of the *Canon*, who was deputed to examine him; for he never gave himself the least Trouble to refute the Answers of the Martyr in Form, but *condemned* him only upon the Refusal, which he made, to submit himself to the common Opinions, if they were not authorized by the *Word of God*. His other Judges followed the Example; and his Sentence was, that *he should be hanged and strangled, and afterwards that his Body should be burnt*.

When *Buron* had heard his Sentence read, he lifted up his Eyes towards Heaven, and *praised God* for the Favour he bestowed upon him, that he should suffer for his *holy Name's Sake*. The *Judges* were astonished at his Fortitude; and, as if they had apprehended God would demand his Life at their Hands, they would have persuaded him to have appealed from his Sentence: But he said to them, *What, Sirs, does it not suffice you to have YOUR Hands dyed with my Blood, but would you have those of other Persons also stained with it, and render them as guilty of my Death as you are yourselves?* This admirable Firmness astonished them yet so much the more; but Nothing of this prevented them from sending him to Execution; which he underwent with a great Deal of Courage, speaking of the Faith and Hope he had, that the LORD JESUS CHRIST would receive him into his everlasting Rest.

The Church of *Paris* suffered a most horrible Persecution this Year; and there was a great Number of Martyrs, who were taken in a House in *St. James's-Street*,

Street, near the *Sorbonne*, where they were assembled together, to partake of the *Lord's Supper*, to the Amount of *three or four hundred Persons*.* We shall give you the History of these Martyrs, in their Order. The *History* of the *Persecution* is not proper for this Place; and it is sufficient for me to remark here, that the *Parliament*, having been informed of the taking up of so great a Number of Persons, confirmed the Sentences which had been given against *three Martyrs* who were then in the Prison of the *Conciergerie*; and that they sent them all three to the Places where they had been *condemned*, and where they were *burnt*.

GEORGE TARDIFF.

The first was *George Tardiff*. He was sent to *Sens*; from whence he had appealed to the *Parliament*; and he edified many of the Reformed by his Perseverance and by his Death.

NICO-

* *Mézeray*, in his *Abridgement of the History of France*, gives the following Account of this Transaction. The *Religionists* had the *Assurance* to assemble by Night at *Paris*, at a House the upper End of *St. James's Street*. A certain Person, named *John Masson*, was the first who was appointed their Minister in that City in the Year 1555. The people, who saw them go out thence, seized them, and took above a *Hundred* of them, among whom they found *several Persons of Quality*, even *some of the Queen's Maids of Honour*. They charged them with strange Crimes. They said, that they roasted young Children, and that, after they had feasted merrily upon them, they put out the Lights, and the Men and the Women committed *Uncleanness* together. There was a *great Number* of them *burnt*: But the Rest contested the Matter so well to save their Lives, by excepting against their Judges, and other Delays, that they gained Time to procure Letters from the *Prince Palatine* and the *Protestant Cantons*, who interceded for them. The King, (*Henry II.*) having Occasion for their Assistance in his Wars, was obliged to relent a little of his Rigour. *Mez. Hist. de France*, 2 Par. Tom. IV. Fo. 706.

NICOLAS GUYOLET.

Nicolas Guyolet, a Native of *Neufville* upon *Guyë*, was also burnt in the same City, near the same Time; and he suffered Death with the same Resolution, refusing to appeal from the Sentence which the *Lieutenant-Criminal* of that City had passed upon him.

JOHN CAILLON.

John Caillon, an *Embroiderer* of *Tours*, was the second of those who were thus sent back, and whose Sentence was confirmed. He was executed at *Tours*, where he had been taken up, as he returned, with five or six other Persons, from praying to God in a Wood which was near the City.

NICOLAS DE JENVILLE.

The third was a *Shoemaker* of *Jenville*, named *Nicolas*, whom his Father did himself deliver * into the Hands of the Lady of *Jenville*, as he was returning from *Geneva*, where he had been thoroughly instructed in the Truth. This Lady, who was the *Duchess-dowager* of *Guise*, (whose Family were exceeding great Enemies to the Reformed,) had caused him to be condemned to be burnt alive, and to have his Tongue cut out. He also had appealed from this Sentence to the *Parliament*. What was very remarkable is, that, when they were carrying him to *Paris*, this UNNATURAL FATHER, who had himself thus betrayed his own Blood, beat him in the Cart wherein he was to be carried away. This was taken Notice of by one of those who were to conduct him; who rebuked the Father and struck him. The Prisoner, notwithstanding his Father had used him so ill, and had so basely betrayed him, cried out, with a good Deal of Grief, to him who had struck his Father, Sir, I beseech you, for God's Sake, do not abuse my Father: He is at Liberty

* The Brother shall deliver up the Brother to Death, and the Father the Child. Mat. x. 21.

erty to do whatsoever he pleases with me : Strike me, rather than my Father. These two opposite Examples, in one and the same Family, shew how humane the Reformed are, and how inhuman their Enemies. When he was sent back to *Jenville*, he was treated in the most cruel Manner that was possible, and his Sentence was executed with the utmost Rigour.

After the *Parliament* of *Paris* had rid themselves of these three Martyrs of whom I have been speaking, it laboured with the greatest Diligence in the Prosecution of those who had been taken in *St. James's-Street*, in Pursuance of the *express Orders* which had been received from the King. *Nicolas Clinet*, *Taurin Gravelle*, and the Widow of the *Lord de Graveron*, the *Lady Philippa de Luns*, were the three first Victims of that great Number of Prisoners whom they put to Death : And it seems that God was pleased to shew, at one and the same Time, that there is neither Age nor Sex that is excused from glorifying him, nor in whom he would not shew forth the wonderful Effects of his Grace ; for they all manifested the same Firmness, notwithstanding the Difference of their Age and Sex.*

NICO-

* The 4th of September, 1557, they (the Reformed) had a Meeting in *St. James's Street*, at *Paris*, of about four hundred Persons, of all Ranks and Quality, to receive the Sacrament. That Number was too great not to be taken Notice of. Some Priests, Purfers of the College of *Plessis*, assembled as many as they could of their Acquaintance. They gave Notice to the Watch, and made all the necessary Preparations to surprise the Reformed in the House where they met. They resolved, in Case the Watch could not come Time enough, to break open the said House, to hinder the Congregation from going out of it : For that Purpose they gathered a great Quantity of Stones to sling in at their Windows. At Midnight, as they thought of going Home, they were assaulted by that Rabble with great Fury, and with such an Up roar, that all the Ward was soon alarmed, thinking themselves betrayed

NICOLAS CLINET.

The first of them, *Nicolas Clinet*, was a Native of *Saintonge*, and of about *sixty* Years of Age. He had
been

betrayed into the *Spaniards* Hands: For, since the Battle of *St. Quentin*, People were in a terrible Fright, fancying to themselves that the Enemies were coming to plunder *Paris* and the adjacent Places; and they had Orders to provide themselves with Arms and Ammunition, and to be ready at a short Warning.

So every one, having taken his Arms, came up to the Place where they heard the Noise; and, being told that they were not *Spaniards* but *Lutherans*, (for so they were called,) they ran almost mad, and Nothing else but the Blood of them all could satisfy them. They stopped up the Streets, and lighted Fires in several Places, lest any of them should escape their Fury. All this While the Reformed were in great Perplexity, knowing not what Course to take to avoid their being massacred. At last, upon the Remonstrance of those amongst them who were well acquainted with the Cowardice of the *Parisian* Mob, they resolved to force their Way through that furious Rabble which besieged the Meeting-house. Those who had Swords came out first to open the Way for the others. This succeeded very well; for, of many who resisted and overcame the strong Oppositions of their Aggressors, only one of them was killed in the Scuffle. However, more than *one hundred and twenty* Men, Women, and Children, were seized by the Officers of Justice, among whom were some *Maids of Honour to the Queen* and other *Persons of Quality*. They were carried to Jail amidst the Peltings and other Insults of the Mob.

The Rumour of that Seizure spread itself very soon throughout the City. People talked differently of the Transactions in these Assemblies. The common Opinion was, that they met together to make splendid Entertainments; then, to put out the Candles, and to couple together with all Manner of unlawful Embraces. The Curates and Preachers endeavoured to instil such Lies into the People's Minds: They said even, that *they were Jews*,
and

been a *Schoolmaster* in his native Country, and had principally taught his Scholars *the Fear of God*; but, having been suspected of being a *Lutheran*, he was driven from thence, and even was *burnt in Effigy*. After that Time he went to *Paris*; where, for some Time, he followed the same Profession. When he was taken up, he was an Elder of the growing Church of that City; which was the Reason that caused his Judges to believe he was the Minister of it, especially when they observed how skilful he was in the *Doctrines of the Gospel*, and had confounded *Dr. Maillard** in the Dispute which he had with him.

TAURIN GRAVELLE.

The second of these three Martyrs was *Taurin Gravelle*, a Native of *Dreux*, in the Diocese of *Chartres*. After having finished his Studies in the civil Law at *Thoulouse*, he was admitted a Counsellor of the Parliament of *Paris*; and, although he was not much advanced in Years, yet he was nevertheless one of the Elders of the Church; and the Assembly was held at the House of one of his Relations, to whom he was Guardian. It would have been very easy for him to have saved himself, when the others were taken, if he had been disposed to have acted in that Manner; but he chose rather to stay, to justify what he had done, and to manifest that he had not behaved contrary to his Duty, in receiving those who only had assembled themselves according to the Will and Commandment of God. It was him therefore that they chiefly blamed for the Whole. But he maintained the Cause of the Truth with a wonderful
Courage,

and used to eat a paschal Lamb at their nightly Meetings; sometimes that they did eat a Pig instead of a Lamb; and sometimes that they roasted Children, and were very merry at those monstrous Entertainments. *Laval's Hist. Reform. France, Vol. I. Fo. 88.*

* One of the Doctors of the Sorbonne.

Courage, principally against *Maillard*, whom he had formerly known, and with whose History he was very well acquainted. The *Doctor* of the *Sorbonne*, although he was a *Sodomite confessed*, had the Impudence, nevertheless, to scandalize the Assemblies of the Reformed, and to aver that they did Nothing else, at Night, but mix indifferently one with another, and commit Lewdness, when they had extinguished the Lights. This was an OLD *Calumny*, which had been cast upon the PRIMITIVE CHRISTIANS. But it is, beyond all Dispute, a very strange Thing, that the Persecutors of that Time, whose Infamy was *publicly notorious*, dared to reproach the Reformed with these feigned Crimes, whilst they themselves, every Day, committed the most flagitious Enormities, and who deserved not only the Fire, which they caused honest Men to suffer, but even the Fire of Heaven, and of Hell also, to punish those Sins, of which they frequently made their Boast. *Gravelle*, knowing therefore that *Maillard* was one of those Wretches, failed not to charge him with those Crimes, and of which he was really guilty, whilst he had the Impudence falsely to accuse them, who had been taken up, with these Things; and he strongly defended his own and his Brethrens Innocence.

PHILIPPA DE LUNS AND THE LADY DE GRAVERON.

Finally, the third was a Gentlewoman, *Philippa de Luns*, the Lady of the *Lord de Graveron*, a Native of *Gaze*, in the Parish of *Luns*, in the Diocese of *Perrigueux*, who was no more than between two and three and twenty Years of Age. The *Lord de Graveron*, her Husband, died a little Time before, at *Paris*, whither they had retreated, to join themselves to the Church of God at that Place, and to be fortified in the Fear of God, more and more, by the Example and Conversation of other faithful People. But, notwithstanding her Widowhood, she never omitted

to frequent the Assemblies, and to continue to serve God. She had many Assaults to sustain, because her Enemies fancied that they should easily overcome her, by Reason of the Weakness of her Sex: But God gave her the Grace constantly to come off victorious. The common Answer, which she made to those who importuned her to change her Religion, was, that the Faith she confessed she had learnt from the Word of God, and that she had determined to live and die in it. She sometimes sighed, and shed Tears, before her Judges, whilst they examined her; but that did not prevent her, nevertheless, from answering, and bearing Testimony to the Truth, with great Resolution. There were many Witnesses against her, chiefly of her Neighbours, who said that there were Persons continually in her House who sang Psalms; that two or three Times they had seen a great Number of People go out of her House; that they never sent for the Priest when her Husband was sick, nor for his Interment; and that they knew not how they had baptized their Child.

The Death of this illustrious Lady was hastened, at the Request of the Keeper of the Seals, and of his Kinsman, the Marquis de Tran, who waited to have the Confiscation of her Estate, and therefore she was executed, with Clinet and Gravelle, the twenty-seventh Day of September, by Order of the Commissioners, delegated to try those, who were taken in St. James's-Street, they being, first, all put to the Rack.

These three Martyrs of JESUS CHRIST always shewed a great Deal of Courage. Clinet had his Eyes constantly lifted up to Heaven, during the Time they carried him to the Place of Execution; and, although he appeared to be a little more sorrowful, and more cast-down, than the others, by Reason of the Infirmities of Age, he was, nevertheless, supported with an undaunted Courage. Gravelle had a smiling Countenance, and said aloud, that he was not sorry for his Condemnation: But the Lady de Luns surpassed all the others

others in Fortitude; for she never changed Countenance in the least; on the contrary, her Complexion wore a *Vermilion Bloom*, which added greatly to her natural Beauty. She was not out of Mourning for her Husband, but she laid it aside on the Day of her Execution, and wore again her common Apparel, to shew that she looked upon it as a Day of rejoicing and Triumph, wherein she was to be united to JESUS CHRIST, her true and lawful Spouse. They cut out the Tongues of ALL THE THREE Martyrs, before they went out of the Court. Gravelle at first opposed the cutting out his Tongue, because it was not expressly mentioned in the Sentence of Death, which had been read to them; but, being informed that it was contained in the *Re-tentum*, he submitted to it without any farther Hesitation. The Rest did the like, and principally the illustrious Widow, who said to those who demanded it of her, that, as she was not afraid to give her Body to be burnt, she was not afraid to give her Tongue to be cut out. Thus these three illustrious Martyrs were carried to the Square Maubert, where Clinet and Gravelle were burnt alive, and where the Lady de Luns was also burnt, after they had strangled her, and had, first, scorched her Feet and her Face with Flambeaus. Their Resolution and Courage never failed them, so long as their Lives remained, and God rendered his Strength and Power in them wonderful, to all those who were capable of being grateful for the same.*

NICOLAS

* The Parliament proceeded to the Trial of the Prisoners, nine of whom were sentenced to be burnt, and were executed; among whom was a young Widow, of twenty-three Years of Age, of an exquisite Beauty: Philippa de Luns was her Name, and she was Relict of the Lord of Graveron, in Gascony. She was put to the Torture; had her Tongue cut out; her Feet and Face parched; and afterwards she was strangled, and her Corpse burnt to Ashes. *Larval's Hist. Reform. of France, Vol. I. Fo. 93.*

NICOLAS LE CENE AND PETER GABART.

Five or six Days after, *Nicolas le Cene* and *Peter Gabart* had their Turn. The former was a *Physician*, a Native of *St. Peter upon Dyve*, near *Licieux*, in *Normandy*. Upon his Arrival at *Paris*, he went immediately to the Assembly in *St. James's-Street*, and he was booted when he was taken. The latter was *Peter Gabart*, who was born at *St. George*, near *Montagu*, in *Poitou*. He was an *Attorney*, but he was also very well acquainted with the *Word of God*, as he plainly shewed when he was in Prison; where, having heard some Scholars, who had been taken up, amusing themselves in disputing about Philosophy, he rebuked them, saying to them, *We ought now to forget all these Things; let us consider how we may maintain the divine Truths of our GOD, since we are here to defend the Kingdom of our LORD JESUS CHRIST*. And thereupon he began to teach them what they should answer to the Points about which they were to be examined, with such a Facility that it seemed as if he had taught Divinity all his Days: Upon this, they confined him by himself, in the most miserable Dungeon in the whole Prison, and which, for that Reason, they called *Little-Ease*; where he continually sang *Psalms*, and repeated aloud many Passages of the sacred Scriptures, the most proper he could recollect, to comfort those other Prisoners who were able to hear him from their neighbouring Dungeons.

After these two Martyrs had been examined many Times, and had made their Confessions of Faith, they were condemned by the Commissaries to be burnt; and, at length, after having been racked, and having had both their Tongues cut out, they were carried to Execution. The People were so enraged against them, that, after they had reviled them in the most scurrilous Manner, they determined to burn them THEMSELVES, in Spite of the Hangman. Wherefore,

fore, instead of one Executioner, there were many, who *burnt these two Martyrs* at a SLOW FIRE, without being able to shake their Stedfastness in the least; for their Eyes were always lifted up to Heaven, to fix there their Faith and their Hopes. They also *burnt, in the same Fire, many Bibles and New Testaments*; thus joining Impiety and Sacrilege to most manifest Iniquity, in burning so many innocent People.

FRANCIS REBEZIES AND FREDERIC D'ANVILLE.

There were *two Scholars* also, who were of the Number of those taken up on this Occasion; and who, although they were very young, maintained an admirable Combat with all the Enemies of the Faith. The one of them was between *nineteen and twenty Years of Age*; his Name was *Francis Rebezies*, and he was born at *Astafort*, in *Condomois*. The other was nearly of *the same Age*: His Name was *Frederic D'Anville*: He was of the Province of *Bearne*, in *France*, and was born at *Oberon*. They were carried directly to the *Little Chatelet*, where they had many Assaults to sustain. Their Judges made Use of their utmost Efforts to shake their Faith, and endeavoured to make them discover others of the Reformed. There was one of them, among the Rest, who, after having threatened *Rebezies* very severely, promised to shew him Favour, if he would tell him who were the Ministers and the other Persons met together in the House where they were taken: But the Martyr answered him, that *he asked no Favour at his Hands, and should be very well satisfied if none of them did him Injustice*. The *Friers* also made Use of every Means in their Power to turn these Martyrs from the Faith. Above all there were *two Dominican Friers*, who were *Doctors* of the *Sorbonne*; one of whom was also a Professor.* *These Friers,*
having

* A public Reader of Divinity, &c. in the College of the *Sorbonne*.

having observed that the common Method of dealing with the Martyrs did not succeed, took another Course, quite contrary to the *haughty* Behaviour with which the other *Ecclesiastics* generally treated them; and, with a feigned Civility, full of *Hypocrisy*, they endeavoured to seduce them by those Subtilties with which they were accustomed to avail themselves in Disputations, and which they always took Care to season, in the sweetest Manner, with the Words of *my Brother* and *my Friend*; endeavouring thereby to make it be believed that they did not treat them nor look upon them as if they were *Heretics*, with a Design that they might the more easily fall into their Snare. Nevertheless all these Artifices were to no Purpose: The Martyrs, *enlightened with the Light of the HOLY SPIRIT*, discovered and repulsed all their Subtilties with a marvellous Presence of Mind.

After having been near a *Month* in the Prison of the *Chatelet*, they were carried to the Prison of the *Conciergerie*, which is a Prison belonging to the Court, and shut up in the *Tower*, called the *Criminal Tower*. Here they had new Trials to undergo; and *these Judges*, to whom they were now consigned, also made Use of new Efforts, both to corrupt their Principles, and to cause them to betray their Brethren. But the Martyrs continually withstood them, with an unshaken Firmness, in the Truths of the Gospel. They answered, with great Wisdom, all the Questions which were demanded of them; and they always invariably refused to discover those whom it was in their Power to bring into Trouble; wherefore they resolved to *put them to the Rack*, to compel them to be guilty of this Cowardice. They then made them go up into the Chamber where they were to be racked, and *Rebezies* was the first whom they obliged to enter into it. He found there *three Counsellors*, who immediately would have compelled him to swear after their Manner, by holding up his Hand to an Image of the Crucifixion: But the Martyr refused

to commit such Idolatry, saying, that he would swear, if they pleased, by the Crucifixion of *Jesus Christ*, which was engraven on his Heart; but he would not swear after their Manner, lest he should be guilty of a great Blasphemy against *the LORD JESUS CHRIST*. At length they read to him his Examinations, and they continued to exhort him to discover those whom he had known in the Assembly: But it was all to no Purpose: He always remained firm in his former Resolution. Then *his Judges* declared to him that the Court had ordered *that he should be put to the Rack* if he would not confess. The Martyr replied, that *he was ready to suffer ALL Kinds of Torments for the Love of GOD*; and thereupon he was immediately racked. Before they had tied his Hands, one of the *Counsellors* ordered him to make *the Sign of the Cross*, and to commend himself to GOD and to *the VIRGIN MARY*: But the Martyr answered him, that *he would not make any Sign of the Cross, and that he would not commend himself to any other than to GOD, who alone was sufficient to defend him from the Mouth of the Lions*. When he was drawn up in the Air, he began to repeat the two last Verses of the IXth Psalm.

O LORD, arise, lest Men prevail,
That are of worldly Might;
And let the Heathen Folk receive
Their Judgement in thy Sight.

LORD, strike such Terror, Fear, and Dread,
Into their Hearts, and then
They will be forced to confess
Themselves to be but Men.

After he had suffered the first Species of Tortures, *his Judges* said to him again, that he should not undergo any farther Torments if he would inform them of that which they had desired to know of him: But the Martyr made no other Answer, but only *prayed to GOD*, and *called upon the LORD to support him*. At length they released him from the Rack, and set him

him by the Fire. Then he said to them who made him undergo this Torture, *Is it thus you treat the Children of GOD?* *Frederic D'Anville* was afterwards used in the same Manner, and he also manifested the same Fortitude as his Companion; and then they were both sent back to Prison.

During all the Time they remained in Prison, they praised God incessantly, for the Support with which he had already favoured them. Yet *Frederic* sighed from Time to Time; which made the other Prisoners ask him why he sighed so? *It is not,* said he to them, *for the Pain which I suffer, but it is for what you must endure as well as we: Nevertheless, be strong, and be not afraid; for you may be ASSURED OF SUPPORT from that GOOD GOD who hath succoured us in the Manner which you have seen.* Thus he comforted and strengthened them, with all his Might, and in a very efficacious Manner.

Rebezies was entirely torn to Pieces by the Tortures he had undergone. He had one Shoulder dislocated and standing higher than the other; his Neck distorted and wrung awry; and he was not able to stir himself: But, notwithstanding this, after he had prayed his Brethren to set him upon the Bed, which they did, he finished writing, both his *Confession of Faith*, and the *Account of what had befallen him since his Imprisonment.* At Night they put both these Martyrs into one and the same Bed. They comforted one another by the Contemplation of the Glories of the celestial Life, and the Vanities of this World; and they sang *Psalms* until the Break of Day. Nevertheless *Rebezies* had, from Time to Time, great Assaults to withstand. He frequently represented to himself the Estate and Condition into which his Death might throw his Parents, and the Reproach it would bring upon his Family: But, having considered that these Thoughts were the Temptations of *Satan*, he cried out, two or three Times, *Get thee behind me, Satan.* *What does that Evil One suggest to you?* said his Companion

panion then to him. *This wicked Spirit, says Rebezies, sets before my Eyes the Affliction of my Parents; but, by the Grace of GOD, he shall not gain any Advantage over me.*

On the Morrow, *their Judges* made another Attempt to seduce them. They sent to the Prison, to fetch them, in the Morning very early. The Martyrs thought it was in order to send them to the Place of Execution; wherefore they embraced the other Reformed, and exhorted them to be prepared for the fiery Trial. Nevertheless the Sentence of Death was not pronounced against them immediately; but, at last, they prepared it, upon the Refusal they had made to recant; and they received Judgement at eleven of the Clock in the Forenoon; whereby they were condemned to be carried, gagged, to the Square *Maubert*, where they were to be first strangled, and then burnt to Ashes. They refused to take the *Crucifixes* which were offered them. *Rebezies*, seeing his Companion surrounded with Monks and Friars, cried out to him, *My Brother, beware of those Seducers.* When they had announced or read over the Sentence of Death to them, in the Chapel of the Prison, the Executioner fastened them to the Rings, until the Time of their Execution. When every one was withdrawn in order to go to Dinner, they began to sing *Psalms*, and sang until they were interrupted by the Arrival of two *Doctors* of the *Sorbonne*, by whom they were again very much teased. The *Doctors* were *Maillard* and *De Monchi*. The latter fastened upon *Rebezies* immediately, to persuade him to forsake the Truth: But, when he perceived that he lost his Labour, and that the Martyr steadily maintained that he would believe Nothing but what was conformable to GOD's Word, he took a wooden Cross, which was in the Chapel, and compelled him to kiss it, by Force, in a most remarkable brutish Manner. But all this signified Nothing. The Martyr gave Thanks to GOD that he had chosen him

him to suffer the Whole for HIS NAME'S SAKE; and he besought him to pardon him *that* which they made him do by Force. This *same* Doctor at length resolved to address himself to *Frederic D'Anville*; but he lost his Labour, as well as his Brother *Maillard*; who, thinking to give greater Weight to the Things which he had already spoken, and to gain more Credit in the Minds of those whom he was desirous to pervert, he said to them by Way of Conclusion, that he prayed them to consider of it, and that *he wished his SOUL might be DAMNED* if what he had said were not true. But he spoke to those who were too well instructed, and too well sustained by the Support of Grace, to fall into Snares so very palpable. One of the Martyrs answered him, for himself and his Companion, that he was certain the contrary of what *he* had said was the Truth; and that, as to them, they aimed at the true Mark, at which all the Faithful ought to aim.

They were at length carried to the Place of Execution, between three and four of the Clock in the Evening, each with a *Gag* in his Mouth. But nevertheless, when they were arrived at the Place where they were to suffer, and had been demanded whether they would believe in the Mass, one of them was not able to answer intelligibly until the third Time, but then was heard to say, ONE ONLY GOD reigneth. They were then fastened, each to his Stake, the one over against the other; and they ended their Lives in encouraging one another, by Gestures, and by the Sounds of their Voices, and in praying to God to assist them.

These two Martyrs were the last, which they executed, of those who were taken up in *St. James's-Street*, (although the Intention of the *Judges* was, to condemn them all, in like Manner, one after another,) because the *Protestant Cantons* had sent Ambassadors to the King, to intercede for the Rest; and the *Electoꝛ Palatine* had written also for the same Pur-

pose, and had united his charitable Offices with those of the *Cantons*, to prevent their committing so horrible a Carnage of their Brethren.

RENE DU SEAU AND JOHN ALMARIC.

Yet there were two more young Men, who died in Prison, after having confessed *the Truths of the Gospel* before the *Judges*: The one named *René du Seau*, a Native of *Saintonge*; and the other was called *John Almaric*, and was born at *Luc*, in *Provence*. The Tenderness of their Youth was the Reason that they could not bear *the Barbarities* of a Prison. They died there, after having always constantly persevered in the *pure Doctrines* of the *Gospel*, and after having given an Account of their Faith before the *Judges*, in Spite of all the Torments with which they were threatened.

JOHN DU BORDEL, MATTHEW VERMEIL, AND PETER BOURDON.

1558. — In passing from the Year 1557 to the Year 1558, we must cross the *vast Ocean*, to take Notice of a *furious Tyrant* in *America*; who, this Year, embrued his cruel Hands in the Blood of *John du Bordel*, *Matthew Vermeil*, and *Peter Bourdon*. — VILLEGAGNON was this BARBAROUS *Persecutor*, who manifested himself, in that Country, much more cruel than the Savages themselves. As I write only an *Abridgement* of the History of the Martyrs, my Plan does not require me to enter into a minute Account of the Reasons which caused these Believers to go and reside in so remote a Country: It is sufficient for me to say, in two Words, that this *Villegagnon* made the *Admiral Coligny* believe that he would go and establish in that Country a Colony of the true Reformed, which in the End might serve as an Asylum for those who might be persecuted for their Religion; and who, with a most consummate Hypocrisy, had also engaged that *incomparable Admiral* in that Design. He there-
upon

upon furnished *Villegagnon* with all Things necessary for the Voyage; insomuch, that the Settlement began to prosper at once; and it certainly would have met with a most wonderful Success, if it had not been for the Treachery of *Villegagnon*,* who not only broke his Word to the *Admiral*, in destroying the Church, which had been at the first raised there, but who also became the Persecutor of the Reformed, whom the *Admiral* protected and had trusted to his Care and Conduct; so that the greatest Part of them had fled again to *France*. There remained no more than four or five in the *Island*, whereof *Villegagnon* was become the Tyrant. These had returned again, because they dared not follow the Rest of their Brethren, being afraid of the Dangers of the Sea in a long Voyage, and the other Inconveniences which in Reality were almost inevitable. The Truth is, that, after they had left the Place to avoid the Fury of *Villegagnon*, they returned to Land, and surrendered themselves to him at Discretion, beseeching him to treat them with Humanity and like *Frenchmen*. At first he received them pretty favourably; but he soon shewed that he was incapable of Pity; for, to have an Opportunity of destroying them under the Pretence of Heresy, which was the usual Manner at that Time, he ordered those who were thus returned to him to make a Confession of their Faith; which *Du Bordel* drew up, and three others signed with him: But there were but two of those three who persevered; for

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Andrew

* In the Time of Peace, one of the principal Cares of the *Admiral Coligny* was, to increase the Navigation and Commerce of *France*, principally in the new World, as well for the Honour of his Charge of Lord High-Admiral as to plant there Colonies of those of his Religion. He had sent the *Chevalier de Villegagnon* to *Florida*, because he believed him to be attached to the new Opinions: But this Man deceived him as to his Belief of the new Opinions, and very ill treated those who professed them. *Mex. Hist. de Fran. Tom. VI. Fo. 105.*

Andrew la Foi was not put to Death, because he made a Kind of an Abjuration, and because moreover *Villegagnon* had Occasion for one of his Trade, which was that of a Tailor, and there was not another Tailor in the Island. The Rest would not recant; and God supported them to the End, although there was not one of them but appeared to be much afraid of Death. The two first who were martyred were cast down from the Top of a Rock into the Sea, after having been for some Time put in Irons. Their Fetters weighed fifty Pounds in Weight. The other, who was *Peter Bourdon*, underwent the same Kind of Death, after *Villegagnon* had been himself to seize him, in a Country which bordered upon his Island, although he was exceeding ill, and even lay dying. If I were disposed to take Notice of all the Particulars which manifest the Cruelty and Perfidiousness of this Wretch, it would furnish a Volume of itself: But, as my Design is to speak only of what relates to the Martyrs, I shall content myself with saying, that they all three died calling upon the LORD, and in praying to him in so earnest a Manner, as testified both their Faith and Hope. As *Du Bordel* was the most intelligent, in the Gospel Truths, of all the three Martyrs, he was desirous to shew *Villegagnon*, with great Meekness, the Authority upon which he founded the Article of his Confession which related to the Sacrament of the Lord's Supper; supporting himself upon no less Authority than that of *St. Augustine* himself. But this only tended to enrage this Tyrant so much the more; who, for an Answer to all his Arguments, most brutally gave him a Blow, with his Fist, upon his Face, which immediately caused his Nose and Mouth to run down with Blood; telling him, that he lied, and that *St. Augustine* had not understood it in that Manner. The Martyr then said, For God's Sake, let it be so: And, having declared he would die in the Faith which he had confessed, he was the first who was cast down from the Rock, and who shewed
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the Rest the Way wherein they should all, one after another, very soon follow him, as I have already related.*

BENNET ROMYEN.

Let us return into *France*. There were, this Year, many *Funeral Piles*, which were lighted up in many Parts also of the Kingdom. *Bennet Romyen* was one of the first who experienced the Infidelity of Men, and the Rage of the Enemies to the Truth. He was born at *Villars d'Arennes*, in *Dauphiny*; and he was a *Hawker* of *haberdashery Wares* by Profession. He had retreated, for some Time past, to *Geneva*, to live there under the Preaching of the Gospel: But, as his Business compelled him to travel from Place to Place, to get his Livelihood, it so fell out, that, in going to *Draguignan* in *Provence*, in order to sell two *Coral Cabinets*, at *Marseilles*, of his own Workmanship, he shewed them to one of the same Profession, named *Lanteaume Blanc*, to see if he would buy them: But, because they could not agree about the Price, this *Provencial*, being vexed to lose so curious a Piece of Workmanship,† and knowing that *Bennet* lived at *Geneva*, went to a *Counsellor* of the *Parliament* of *Aix*, named *Lauris*, who was then at *Draguignan*, to prevail on him to take up *Romyen*. This *Lauris* was a worthy Son-in-Law of the cruel Presi-

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dent

* Few Days after they had put to Sea, the Ship being very leaky, five of the Company, more timorous than the Rest, were put in a Boat and carried back to the Island, being in Hopes to mollify the Heart of *Villegagnon*, since they had not offended him in any Thing: But, all the Mercy they met with from him was, that three out of the five, having made an excellent Profession of their Faith, that cruel Tyrant caused them to be cast down headlong into the Sea, where they were drowned. *Laval's Hist. Reform. Fran. Vol. 4. Fo. 105.*

† By the then Laws of *France*, the Informer was entitled to the Goods of Heretics.

dent *D'Oppede*, who was famous for the *Massacre* of the poor Protestants of *Merindol* and *Cabrieres*, and consequently a great Enemy to the Reformed. When *Lanteaume* had thus given Notice to the Counsellor, he told *Bennet*, that he would not do amiss if he carried his Cabinets to him, and that probably he would purchase them of him. *Bennet* believed him to be sincere, and followed the Advice of him who betrayed him. He carried his Cabinets to *Lauris*, who informed himself immediately of the Price; and, seeing that *Romyen* asked three hundred Crowns,† he sent him away, and went directly to acquaint the Judge of the Town that he might take him up, saying, that *he was one of the most wicked Lutherans in the World*. The Judge desired Nothing better: He seized him, and two Men with him, who carried his Wares; and, having conveyed him to Prison, he examined him in the usual Manner; to which *Bennet* answered according to the Dictates of his Conscience. He did the like when the *Lieutenant** of the *Seneschal*, named *Du Reveft*, to whom the Cognizance of this Affair belonged, came also to examine him. On the Morrow his Examinations were read to him, and he persisted in them.

Some of the Reformed, having heard that he was taken up, found Means to inform him that he ought to demand that he should be remitted to his own Judges; because he had neither been found disputing about Religion, nor had carried any prohibited Books for Sale, nor had intermeddled with any Thing but his own Commerce. But he answered, that he would not avail himself of any of these Means; that he contented himself with having borne his Testimony to the Truth; and that he was ready to lay down his Life, if he should be called thereto, in Defence

† About Sixty-seven Pounds and Ten Shillings Sterling.

* *Le Lieutenant du Sénéchal*. We have no such Officer in England; but the Office of an *Under-sheriff*, or a *Deputy-Steward of a Liberty*, seems to come the nearest to it.

fence of the Confession he had made. The Report of the Perseverance and Firmness of this Prisoner being very soon spread throughout *Draguignan*, there were many Persons who desired to see him, and among the Rest the *Judge of the Town*, named *Barbosi*; a Man as ill-conditioned as deformed. He was ignorant, even to Stupidity, and one of those weak People, who, upon the Credit of their *Priests* and the Calumnies of the *Monks* and *Friers*, foolishly believe that all those whom they call *Heretics* are not of the same Form and Shape with other Men. *Barbosi*, being come to the Prison, demanded abruptly of the Prisoner, *In whom he believed? if those of Geneva believed in God? and if they prayed to him?* These impertinent Questions (being made by a Man whose Visage was deformed, and whose Appearance was shocking) irritated the Prisoner; who, without making any other Answer, said to him, *And who are you, who thus so wickedly dost blaspheme?* When *Barbosi* had told him, that he was the *Judge in ordinary* of the Town, he replied immediately, *Who then has committed this Office to THEE? Dost thou think that we are not Christians? The Devils confess a GOD; shall I deny him? Dost thou believe that those who are at Geneva deny him? No, no: We believe in GOD; we pray to him; we call upon him; we regard him as our Support; and we put our Trust in him.* This Answer exasperated *Barbosi*; and from that Time he was one of the most cruel Persecutors of this Prisoner, and the most vehement at his Condemnation; because he was more susceptible of the most violent Passion than of Reason.

In the mean Time, the *Lieutenant* being solicited to prepare the Proceedings for Trial, he caused the Prisoner to be brought before him, that he might hear what he had to say for himself. *Romyen* being brought before him, and those whose Office it was to assist him upon that Occasion, he begged Leave to pray to God; the which being granted to him, he prayed with very much Zeal, and thereby manifested to *Barbosi*,

bofi, who was present, that he had a GOD ; that he served him ; and that *he* prayed to him, through our LORD JESUS CHRIST. The *Lieutenant* and the *Attorney for the King* could not avoid saying, that it was a very fine Prayer : But *Barbofi*, who listened to Nothing but his Rage, answered them, *Yes, yes ; he is going to be A MARTYR TO ALL THE DEVILS IN HELL.*

When this last Proceeding was over, *Bennet* was sent back again to his Prison ; and the Reformed of the Town, knowing his Death could not be of much Edification among that ignorant and stupid People, who were entirely carried away with Superstition, and fearing, moreover, that, if they should put him to *the Rack*, he might bring some of them into Trouble, they solicited him more strongly than ever to follow the Advice they had given him at the first, as it was not contrary to the Commandments of GOD, and as he might do it with a good Conscience : Inasmuch that he told the *Jailor*, that he desired to speak with the *Lieutenant*, who came to him immediately, with his *Registerer*. But, as this Prisoner was not in the least acquainted with Proceedings of this Kind, he had not clearly understood what it was which they had desired him to do ; and therefore he told the *Lieutenant*, that he would appeal from their Sentence to the *Lords of Geneva*, or to the *King in Council*. All this was to no Purpose ; and they ceased not to hasten the Determination of his Cause, chiefly at the Solicitation of an *observant Frier*, who had preached the *Lenten Sermons* in the Town.

This *Monk*,* having been informed that the Judges were assembled to deliberate about this Business, went to them, and told the *Lieutenant*, that he would go and sing a *Mass of the HOLY GHOST*, that, their
Understandings

* The Word *Moine*, or Monk, is used by the *French* as a general Term, to signify all Kinds of religious Orders of Men, whether *Cordeliers*, Monks, *Friers*, or others.

Understandings being thereby enlightened, *they might condemn Romyen to be burnt alive AT A SLOW FIRE.* I believe, without offending those of the *Church of Rome*, we may say of these Masses, which they call *the Masses of the HOLY GHOST* by an abominable Perversion of the Truth, that they are *Salves for every Sore*; since they say them, not only for the merest Trifle, (as to find a *Horse* or *Dog*, or any Thing that is lost,) but they make Use of them also for Success in the *most infamous Intrigues*. As to this, in the Intention of the *Monk* who said it, it was to make the *HOLY GHOST* the Minister of his Wrath: But it is most certain that this is the common Employment of the *Devil*, and not of that *BENIGN SPIRIT* who hath formerly appeared in the Likeness of *A DOVE*. In like Manner, I do not doubt but it was this *infernal Spirit* who inspired *Barbosi*, and some others of the *Judges* whom this *Monk* had gained over to his Party, with *that Fury* and *Rage* that caused them, without waiting for any Thing more than only the Reading of the Proceedings, to pronounce that he should be *burnt alive* and *gagged*, lest he should infect the People. They also decreed that he should be put to the *Rack*, to compel him to discover those of his Religion: But a *Counsellor*, who had been summoned to attend at this Determination, having heard the Proceedings read, was of Opinion, on the contrary, that he ought to be sent back to his own Country; because he belonged to the Republic of *Geneva*, where he was an Inhabitant, and because he had never taught his Opinions, nor carried any prohibited Books; that there were no Informations nor Witnesses against him; and that he had not discoursed about his Faith and Religion but in a *Court of Justice*, where he was compelled, by the Oath he had taken, to declare the Truth. He supported his Opinion with such strong Reasons, that those who were to give their Opinions after him followed him in Point of Judgement; insomuch that they were equally divided,

divided, and there remained only the *Lieutenant* to give his Opinion. But, because he was not of the *Monk's* Faction, those who were of his Party would not wait for his Sentence ; but, upon the Pretence that the Time for the Court's Sitting was expired, they ordered it in such a Manner, that Nothing was concluded, in order that they might gain Time to make their Party stronger. Upon this, the *Consuls* * called a Meeting of the Inhabitants of the Town, by tolling the Bell, at the Request of the *Monk*, the *Official*, and the *Priests* ; who knew so well how to inflame the common People, that they ran all together to the House of the *Lieutenant*, crying out that *he should BURN this Heretic ; and, if he did not cause him to be burnt, they would BURN HIM and ALL HIS FAMILY.* They behaved in the same Manner at the House of the *King's Attorney* and of the other *Judges*, who had been of an Opinion contrary to theirs : And, because the *Lieutenant* refused to appoint other Judges in their Stead, they made the People resolve to contribute to the Expences necessary for the sending the Prisoner to the *Parliament of Aix* ; and in this Manner they compelled the *Lieutenant* to send the Cause thither to be determined. The *Rage of the People* had been so furiously stirred up by the *Priests* and by this *Monk*, that they cried on all Sides, *To the Stake, to the Stake with him ; LET HIM BE BURNT.* The *Lieutenant*, perceiving that he could not appease them in any other Manner, promised that he would go to *Aix*, to determine the Cause. Then the factious called another Meeting of the People, wherein they made them determine to depute *Barbosi*, the *Attorney for the King*, the *First Consul*, and the *Registerer*, to be *Solicitors* to manage the Trial of the Cause at the common Expence : And thus these four Partisans

* The Consuls, here mentioned, seem to be certain Merchants, chosen to be Judges, to determine all Matters concerning Trade and Commerce among the People.

tisans of the *Priests* departed, with the *Lieutenant*, to go to *Aix*. They met, on the Road, the *President Ambrois*, a blood-thirsty Persecutor; who, having learnt the Particulars of this Affair, endeavoured to persuade the *Lieutenant* to proceed to pass Sentence of Death, without going to the *Parliament*: But the *Lieutenant* would not consent to it. Whereupon *Ambrois* addressed himself to the Rest, and advised them to return with the Proceedings; which they did, with a Resolution to BURN the Prisoner. The *Lieutenant* pursued his Journey; and, having given a circumstantial Account of the whole Proceedings to the *Parliament*, that Court made an Order to forbid him and the Rest of the *Judges* to proceed any farther, and ordered that the Prisoner and the Proceedings should be transmitted to *Aix*.

After this Order was made, the *Lieutenant* returned to *Draguignan*, and found that the other Judges had assembled already, to try the Prisoner. He immediately produced to them the Order, which he had brought with him: But they were so bent upon the Death of this poor Martyr, that it was with the greatest Difficulty they submitted to yield Obedience to the Order; which yet did Nothing more than postpone, for a little Time, the prejudged Punishment. At length they determined to send *Barbosi* to *Aix*; who wrought so far, by his Solicitations, that the *Parliament* ordered the *Lieutenant* to proceed to the Determination of the Cause; to summon the ancient Counsellors; and to inform that Court, within eight Days, what should be done therein. Those who were to be summoned to sit in Judgement upon this Trial were the most bitter against *Romyen*, and by their Sentence they condemned him to be burnt alive, if he persisted in his Opinion; but, if he would recant, then to be first strangled, and afterwards burnt: Ordering, moreover, that he should be put to the Rack, before he was executed, for the usual Reasons. He appealed from this Sentence to the *Parliament*, and he

he was sent there. When he came out of Prison, in order to be carried to *Aix*, he passed by the House of the *Attorney to the King*; who, pressed by the Remorse of his Conscience, placed himself at the Window, to tell him that he had *voted for his Death*, but that he *begged of GOD to forgive him* for it: *Romyen* answered him, *GOD will judge us both at the Day of Judgement*. When he was arrived at *Aix*, the *Parliament* sent a *Monk* to him, to examine him; and, upon the Report, which the *Monk* made, that he was a *Heretic* and was DAMNED, they confirmed the Sentence, and the Martyr was thereupon remitted to his former Judgement.

At his Return, the *Consuls of Draguignan* gave Notice to the *Priests* of the neighbouring *Parishes* what Day he was to be executed, that they might, in their *Pulpit-Discourses*, give Notice thereof to their *Parishioners*, and exhort them to be present thereat. They caused it also to be proclaimed through the City, by the Sound of a Trumpet, that ALL GOOD CHRISTIANS should bring Wood to the Market-place, to burn a *Lutheran*. On the Day which they had appointed for this Execution, the *Lieutenant* of the *Seneschal*, who throughout this whole Affair had always behaved as an *honest* Man and an *upright Judge*, was absent; and it is very probable that he went out of Town on Purpose, that he might not be a Spectator of so flagrant a Piece of Injustice, which he had not Power to prevent: Therefore it was the *Lieutenant* of the *Recognizances** who accompanied the *Consuls* when they put *Romyen* to the Rack. They directly shewed him the *Ropes*, the *Chains*, and the *Weights*, which were to be used in torturing him, and they pressed him to recant, and to impeach those whom they called his *Accomplices*. The Sight of all these Engines, prepared to torture him, did not
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* *Le Lieutenant des Soumissions*: The Deputy-Officer who takes Recognizances, Bails, &c. in France.

in the least affect him. He answered, with great Firmness, that *he would have no other Religion than that of JESUS CHRIST, which his Apostles had preached; that he was innocent; that he had no Accomplice; and that, at the Day of Judgement, GOD would declare that Doctrine to be pure and holy which they treated thus contumeliously, and which he had confessed, in punishing eternally those who persecuted it.* Then they asked him, if those who had been taken up with him were of the same Religion with him: He said, *they were not.* They demanded farther, if he knew any others, either in the *City* or in the *Province*, which were of his Religion: He answered, *he did not.* They asked him many other Questions, in order to make him discover those who had counselled him to speak as he had done; but he constantly refused to tell them. He was, thereupon, *put to the Rack*, and he was racked with all that *Cruelty* of which his Persecutors had already shewn themselves to be capable: But *he cried unto GOD*, without ceasing, that he would have Pity upon him, for the Sake of his SON JESUS CHRIST. They would then have made him *call upon the Virgin Mary*, but *it was all in vain*; and this Refusal exasperated his *iniquitous Judges* so very much, that they caused his Torments to be redoubled with so much Fury, that they thought he was dead: But, perceiving they mistook, they sent for a *Surgeon*, to know if he were able to undergo any *new Tortures*; because their Rage was not yet satisfied. The *Surgeon* assured them, *he was not able to suffer any Thing more*; whereupon *they made Haste to send him to be burnt before he died.* The *Priests* and the *Monks* still teased him to recant; but, at last, finding that they could gain Nothing, they THEMSELVES assisted the Hangman, to carry and lay him upon the Wood, because he was not able to stir himself. When this Martyr saw himself to be so near his last Conflict, *he prayed to GOD*, and he again absolutely refused to say the *Ave-Maria*: For which Reason, the *Priests* and *Monks*,

Monks, being greatly provoked at his Refusal, flew upon him again, and abused him with an infernal Fury. They *TORE OFF his Hair from his Beard*; and, at last, to render him still more odious, *the Warden of a Convent* began to cry out, *Blasphemy! Blasphemy! He curses the Virgin Mary.* *Barbosi* then would have had them to have gagged him; but the People cried out, *Let him be immediately burnt*: Inſomuch that the Executioner directly ſet Fire to the Straw and to the Bruſh-wood, to ſatisfy that brutal Fury which animated thoſe enraged People. The Martyr, in the Miſt of all theſe Tortures, addreſſed himſelf to GOD, without Intermiſſion, beſeeching him to give him Patience neceſſary to endure them. He bore his Execution with ſo much Firmneſs, that his Lips were ſeen to move a pretty long Time; but he never cried out, although his lower Parts were already entirely conſumed. Thus he rendered his Soul quietly unto GOD, after having endured every Thing with which a barbarous Fury could inſpire a ſuperſtitious People, who had entirely loſt the Light of Reaſon.

Although the Account of this Proceeding is long, I thought it neceſſary to relate it, with all its Circumſtances; becauſe the Particulars of this Hiſtory ſet moſt clearly and artleſsly before our Eyes the general Spirit of the Church of ROME, and eſpecially of the *Prieſts, Monks, and Friars*, and of all thoſe who ſuffer themſelves to be deluded and led away by theſe People, who have neither Honour nor Honesty. Thoſe Perſons who know them will plainly ſee, by this Remark, how faithful the Author hath been in this Account which he hath given of them; becauſe they know very well that the greateſt Part of the *Prieſts, Monks, and Friars*, are at this Day *the Peſt* which infects all the Courts of Juſtice; and that they are *the moſt ſhameleſs Solicitors of Iniquity* that are in the World.

JEFFERY

JEFFERY GUERIN.

There is another Kind of People in the World, who are no better than the *Monks* and *Friers*, and whose Counsels are much more dangerous, because they are not so much distrusted : They are the *lukewarm Professors* mentioned in the *Revelation of St. John*. They are great Lovers of worldly Peace, and consequently great Enemies to those Things which may interrupt it. They have a very supple and pliable Conscience. They know how to bend and suit themselves to the Times ; and, if we imbibe and follow their Principles ever so little, we cannot avoid falling into those Errors which are absolutely destructive to the Salvation of the Soul. It was a Man of this Character, who was infected with the Opinions of *Castalio*, who caused *Jeffery Guerin* to fall, as it was generally believed, into the Misfortune of recanting, after having confessed the Doctrines of the Gospel in their Purity. This *Jeffery* was a young Man of *Ponteau de Mer*, in *Normandy*, of almost five and twenty Years of Age ; who, having been taken up, with many others, was expected to have been executed very soon, by Reason of that Courage which he shewed at his first Examination. Nevertheless his Imprisonment was pretty long ; because, having followed the Advice of that Seducer, he suffered himself to be persuaded that there was no Necessity for him to endure Torments, and to die for Religion ;* that God does not require of us any Sacrifices of this Nature ; and that there was no great Crime in going to *Mafs*, and denying the Faith, in Times of Persecution ; insomuch that, being brought again before the *Judges*, he said and agreed to whatever they pleased, and he entirely *retracted* the former Confession which he had made.

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* See the Sermon, which the Author makes Use of instead of a Preface.

It will be useful for *all the Reformed* to take particular Notice of this Example, that they may arm themselves betimes against these frivolous, but nevertheless very dangerous, Arguments, which Flesh and Blood never fail, upon the Occasion, to represent as irrefragable; and, remembering that they are sent into this World for no other Purpose but to glorify God, that they address all their Actions to this End: For, when they depart from this Rule, either through Fear or Wickedness, or through Weakness, it is absolutely impossible to avoid eternal Misery: And, even in this Life, we never fail of being racked with a Remorse of Conscience, which is a thousand Times more terrible to the Soul than the most cruel Torments are to the Body.

Guerin experienced all the Horrors of this Remorse; when, after having made *his Recantation*, and the *public Confession* to which he was also condemned, he was sent to the *Bishop's Prison*; there to remain until the *Official* should proceed against him, by *ecclesiastical Censures*, according to the Tenor of the Decree which had been denounced against him: But God also made him feel, at the same Time, the marvellous Effects of his Mercy, in relieving him, and in putting into his Heart an earnest Desire to repair his Fault, and the Scandal which he had given to the Rest of the Reformed by his Abjuration; insomuch, that, after having felt the Displeasure of God, he took Courage in the Assurance of his Goodness. He then resolved to make a new Confession of his Faith, and to present it to his *Judges*, therein representing to them his Reasons for so doing: That, in his Recantation, he had confessed to them several Things *directly contrary to the Word of God*, and to the Dictates of his own Conscience, which he detested as a wicked Action; knowing assuredly, that, if he should persevere therein, there could not be the least Hope of Salvation for him: That he could expect Nothing but the just Judgement of God, which he pours out upon those, *who hold the*
Truth

Truth in Unrighteousness; Rom. x. 18; and that he had resolved, thenceforth, to abide by that Confession, which he had presented to them, and had signed with his own Hand. He set down all these Reasons in the Preface to his *second* Confession of Faith, which he wrote himself in the *Prison* of the *Official*, whilst he waited for his *Judges* ordering him to be called before them. But, nevertheless, he remained a considerable Time in this *Prison*, where he suffered very much, as well from Want, (because the *Official* had even forbid them to give him any Part of the Charity collected for the Prisoners,) as from the Insults of the other Prisoners, who, for the most Part, were *Priests* or other *Ecclesiastics*, confined either for *Murders*, or for *Robberies*, or *Rapes*, or for other Crimes of that Nature, which were, at that Time, very common among those honest Gentry, who, nevertheless, hated exceedingly those whom they called *Heretics*, and who very often beat and ill-used *Guerin*, because he could not bear their *Blasphemies*, and because, from Time to Time, he reproved their dissolute Lives. This Martyr was, at length, called before the *Official*, who, after having asked him some few Questions, condemned him to make a public Confession the second Time, and to be kept upon Bread and Water. *Guerin* appealed from this Sentence, as erroneous, and therefore he was sent back to the *Prison* of the *Conciergerie*, where he found two other Witnesses of our LORD JESUS CHRIST, who encouraged him, and fortified him, more and more, in his late Resolution.

At length, they were all three confined more closely than the other Prisoners, and they were kept upon Bread and Water, by Reason of the Contempt which they shewed for the *Mass*, and for the other superstitious Devotions which they used in Lent.

Nevertheless, *Easter Holidays* being come, the Martyrdom of *Guerin* was delayed for some Days. During this Time, he wrote to the Brethren, to acquaint them of his Return to the Acknowledgement of the Truth,

Truth, and to remove the Offence which he had before given them. And he afterwards also wrote to them many edifying Letters, to beg that they would assist him with their Prayers in his Trials, to give them an Account of what had passed in his Examinations, and to assure them, that he earnestly longed and waited, with much Joy, for *the Crown of Immortality*, which is prepared, at the End of our Race, for all the Martyrs of our LORD JESUS CHRIST. As he knew, by his own Experience, that Man is not able to maintain, *by his own Strength, the good Fight of Faith*, and that, of Necessity, GOD must endue him with Power from on high, he composed a Prayer, which he always repeated, before he answered the Questions which they asked him in his Examinations; insomuch, that, by these Means, he came off always victorious over all the Trials and Temptations to which, from that Time, he was exposed: And he was afterwards crowned with the Crown of Martyrdom, on the first Day of *July*.

After his Condemnation, the Executioner, before he went out of the Prison, would have put a *wooden Cross*, painted *red*, into his Hands; but *Guerin*, who had several Times before refused all these Pieces of Superstition, said to him, *My Friend, have not I told thee that I would take none of them, and that I have always the Death and Passion of our LORD JESUS CHRIST in my Heart?* A Monk who was present, having heard this Answer, said to him, that was no Objection at all, and that he ought to take it to avoid giving Scandal. The Martyr immediately replied, that *no serious Persons would be offended at his not taking it, for, that it was Nothing but a Piece of painted Wood, and that, if any one were to wet it, or put Water upon it, all that fine Painting would be immediately defaced.* After some other Discourse, they brought him out of the Chapel. In coming out of the Prison, he saw a Prisoner, named *Juliot*, whom he had taught to read during his Imprisonment, and he said to him, *Juliot, my Friend,*
exercise

exercise yourself continually in the Reading of the holy Scriptures: Learn to pray to GOD, and he will never forsake you. And then, turning himself towards the Rest of the Prisoners, he said to them all, Farewel, my Friends, I AM GOING TO DIE THAT I MAY LIVE. As soon as he was in the Tumbrel, or Dung-Cart, he began to pray to GOD, and he spake pretty intelligibly, although he was gagged; O LORD GOD, assist me, if it be thy good Pleasure, with Strength and Perseverance, to overcome the Torment that is prepared for me. Lay not more upon me than I am able to bear. I have always trusted in thy Word. I have, for a long Time past, desired that Death which is now approaching: Leave me not, therefore; but grant that I may persevere unto the End in that Faith, of which I have made a Confession. After that, he repeated at Length the Apostles Creed.

The Sentence of his Death, agreed upon by his Judges, was then read to him; and, because it was alledged, among the Causes for his Condemnation, that he had holden scandalous and heretical Discourses, he cried, with a loud Voice, that *he took GOD to witness the Charge was false.* And, when it was said that he was condemned to be burnt alive, *I thank GOD for it,* cried he, *with a great Deal of Joy, GOD be praised for it!* Thus was he carried from the Court to the Square Maubert, where he was to be executed, and there he had much more injurious Treatment still to suffer from the People, who, at that Time, were extremely exasperated against the Reformed; especially the Jockeys and those who let out Hackney Horses, who then dwelt round about the Square Maubert. These Sort of People are for the most Part very brutish and inhuman; and we need not wonder if, upon this Occasion, they shewed their natural Ferocity. They had been themselves to the Bozt, to fetch Wood: They laid it in Order, ready to set Fire to it; and scarcely was the Martyr come to the Place of Execution, before they took him out of the Hands of the Executioner. They resolved to put him

to Death themselves ; which they did, with so much Cruelty, that even the Hangman pitied him, and complained that these People would not suffer him to perform his own Duty. All these Cruelties could not in any Manner shake the Constancy of this Martyr. He rejected all the Offers that were made him, to recant and to cry *Jesus Maria* ; and, being raised up aloft in the Air, he gave up the Ghost in the Flames, after having cried, with a loud Voice, O LORD GOD, *open thy Heavens to receive thy Servant.*

A Believer, who was a Prisoner at the same Time with him, and who was afterwards set at Liberty, testified, that, for some Time before his Death, he discoursed continually of the Miseries of this World, the Uncertainties of this Life, and the Happiness of those who died in the LORD ; and that he spoke of Religion with so much Energy, that all the Prisoners, who were confined in the same Dungeon with him, were greatly moved therewith, and even wished they had been Prisoners for the same Cause as he was, provided GOD had given them the same Faith as he had. He added this Circumstance ; that, the Day of his Execution, he awaked his Companion at *four* of the Clock in the Morning ; that he led him to the Window, and, having made him contemplate *the Heavens* and all the wonderful Works of GOD, he said to him, *How glorious will it be when we are caught up above all these Things, to be with our LORD and SAVIOUR JESUS CHRIST, and to partake with HIM of ALL his Glory, which we shall most certainly enjoy, if we continue firm in the Confession of his Truth !* We need not be astonished, if, after such holy Dispositions, GOD should render his Perseverance exemplary ; as he had permitted him to fall, to render the Treasures of his infinite Mercy the more wonderful.

JOHN MOREL.

Here is another Martyr, on whom GOD bestowed the same Grace to repent, when he had committed the
the

the same Fault. This was a young Lad named *John Morel*, a Native of the Country of *Auge*, in the *Dioceſe* of *Lixieux*, in *Normandy*. He was taken up about the ſame Time that *Guerin* ſuffered, with two Miniſters whom he ſerved, and who had inſtructed him ſo perfectly in the Truths of the Goſpel, that, after God had raiſed him up from his Fall, into which his Infirmity had at firſt precipitated him, he was able to ſuſtain the moſt furious Combats.

As to the Miniſters, one of them eſcaped Imprifonment, by giving a Sum of Money to the Officers who had ſeized him ; and the other was diſcharged, the next Morning, out of Priſon, through the Interpoſition of the King of *Navarre*, who claimed him as his domeſtic Servant before he was known to be a Miniſter.* Thus *Morel* alone remained a Priſoner, becauſe they had found ſome religious Books in his Chamber, and becauſe the Hour was come wherein he was called to give his Teſtimony to the Truth, which he had thoroughly learnt, although he was but a poor Scholar of about twenty Years of Age, and was obliged to ſerve others, that he might be able to ſubſiſt himſelf.

They had found, among his Books, a Collection of Common-Places, which he had written with his own Hand, and had extracted out of *Calvin's Chriſtian Inſtitutes* ; and thereupon the Lieutenant-Criminal aſked him if he did not know very well that Book was

K 2

prohibited :

* The King of *Navarre*, being at *Paris*, was preſent at ſome religious Aſſemblies : Nay, he went farther ; for, two Miniſters of that Church (of *Paris*) having been ſeized in their Chambers, one of them was releaſed, for Money, by the Serjeants ; the other, namely Mr. *de Chandieu*, was carried Priſoner to the *Chatelet*. The King of *Navarre* went thither himſelf the next Day ; and, having reclaimed the Priſoner, as belonging to his Family, he was immediately delivered into his Hands, and brought Home ſafe. *Laval's Hiſt. Reform. France, Vol. I. Fo. 97.*

prohibited : *I know very well*, said the Martyr, *that there is Nothing bad in it, and that is sufficient for me.*

In this Manner we ought at this Day to answer those who forbid the Reading of good Books, and who desire that there should be no other in the World but those only which are published by that *wicked Society*, who publicly profane the Name of JESUS,* how pernicious soever they be, not only in *Respect of Faith*, but even in *Regard to Morality* : For all the Prohibitions which they have made against reading those Books which bear Witness of the Truth, and especially those which are founded upon *the Word of GOD*, are unlawful, by whatever Authority they may be enacted. *Morel* therefore answered very judiciously to the Question of the *Lieutenant-Criminal*, who continued to ask him many other Questions concerning the Doctrines contained in that Book ; to all which he gave him very sufficient Answers.

At length he had to dispute with *two Doctors* of the *Sorbonne*, whom he plainly convinced that, notwithstanding his Youth, he was very capable of rendering fruitless all the Subtilties of which they availed themselves to ensnare him. These *Doctors* did every Thing in their Power to entrap him ; but he always answered them in such a Manner, which, although it was very artless, yet nevertheless it was attended with a most marvellous Power, and shewed at the same Time that this Martyr had great Discernment. I cannot here omit one Answer which he made to these *Doctors*. After he had told them, that he had begged of GOD, more ardently than ever, to shew him the true Way which he ought to follow ; that, *since that Time, he had found himself more strengthened and more confirmed in that Doctrine which he had now confessed and maintained, because the HOLY GHOST had witnessed to him that THIS was the TRUE GOSPEL.* These *Doctors* then said to him, in a magisterial Tone

* The *Jesuits*, who stile themselves *the Society of JESUS.*

Tone which on these Occasions is so natural even to the most ignorant of their Religion, *It is not the HOLY GHOST, but the DEVIL, who holds thee fast in his Net.* Which gave Occasion to the Answer the Martyr immediately made them; in these Words: **OUR BLESSED LORD AND SAVIOUR, JESUS CHRIST,** *teacheth us, that the Works of the Devil are Envy, Whoredom, Blasphemy, and other Crimes of this Nature. I very plainly feel these Things in me, because I am a miserable Sinner: But I feel also that the SPIRIT of CHRIST, which dwells in me, reproves me for them; that he incites me to beg Pardon of GOD; and that HE ASSURES ME, at the same Time, of his Mercy.* I feel also that I am continually stirred up and driven to pray to GOD. *Would you say that the Devil is the Author of these Motions?* The *Doctors*, not knowing how to reply to so pious a Discourse, and which so naturally expressed the Estate of a *true Believer*, retreated into their usual Intrenchment; I mean, they began to laugh at him; and, by their mocking in this Manner the Martyr, and the *Feeling of interior Grace*, of which he had given them such evident Marks, they clearly manifested to him *they had never tasted these salutary Fruits*, nor this spiritual Food. The Dispute continued yet a long Time; and the *Doctors*, perceiving at last that there was Nothing to be hoped for from that Quarter, left the Martyr, saying to him, at parting, that *they wished GOD might never have Mercy upon their Souls IF HE WERE NOT DAMNED.* Upon this they went to the *Lieutenant-Criminal*, and told him, that there were not any farther Hopes of their succeeding in this Business with him: Whereupon he was immediately put into the *Dungeon*, where he had a great Deal more to suffer.

After this, they raised another Battery against him, which, for a little Time, had, in Appearance, a more favourable Success; but turned, at length, to the greater Glory of GOD, as we shall see in the End. His Brother, *William Morel*, who was *Greek Printer to the*

King, having heard that he was a Prisoner, and for what Cause he was confined, begged of the *Judges* that he might be permitted to visit him, accompanied with a *Doctor*, that he might endeavour to shake his Resolution, and to overcome that Obstinacy which he manifested. He directly made Use of *Reasonings*, *Interest*, *the Reputation of the World*, *Friendship*, *Tears*, and every Thing which he thought might be capable of moving him, and bringing him to the Mark which he aimed at; but the Martyr said Nothing to all this, as well through Grief to see his Brother weep, as because he had almost *fainted away*, and was so weak, that he could not stand upright, by reason of the Inconveniency of the Cell, from which he had been so lately taken. Nevertheless, he recovered from this Weakness, and the *Doctor*, which his Brother had brought with him, asked him many Questions concerning his Faith; to all which he answered according to his Conscience, and, among other Things, he confessed freely to them touching those Things which the *Doctor* had demanded of him: What were the Reasons, which had swayed him to forsake the Doctrines he had first learned of his Parents? That *the wicked Lives of the Priests and Monks had first made him doubt of the Truth of their Doctrines*: That he had, after that, *read the Scriptures*, and found, that the Lives and Doctrines of those of *Geneva* were conformable thereto: That, moreover, he *had known many of them, whose Lives and Manners had been changed upon embracing the Doctrines of the Reformation*: That HE had *proved it himself, in the Change* which he had observed in his own *Actions and Inclinations*, since God had called him to the Knowledge of his Truth; on the contrary, that *he had known many of those, who, having despised the true Doctrine, which had been taught them, had only returned again into the Bosom of the Romish Church, through Fear, Interest, and Hypocrisy, and who were, at length, fallen, for the most Part, in-*
to

to *Atheism*; * as are, at this Day, almost all those, whom we see to have been guilty of *this unhappy Back-sliding*: And that these were the principal Motives which had led him to search into, and to embrace, the Doctrine of the Gospel. He said this expressly, on Account of the *Lieutenant-Criminal*, who was there present, and who knew full well in his Conscience, that *he* was *himself* one of those in the last Case of which he had spoken. Thus this first Attack was not attended with any Success, and *Morel* said Nothing, at that Time, against his Conscience.

Nevertheless, his Brother was not disheartened by this; but seeing it was useless to take any more *Doctors* with him, and that they could gain Nothing upon him, with all their Subtilties and false Arguments, he thought himself obliged to take some other Method. He represented to him then the Danger he was in of losing his Life, and the Dishonour he would bring upon him and all his Family if he should be condemned; that he was young; that his Death would be of no Service to the Church; but, if he escaped, he might go to *Geneva*, and live there with Freedom of Conscience: And in the Conclusion he told him, if he would answer *ambiguously*, he would act in such a Manner that his *Judges* should ask him none but general Questions: And, because the Martyr, when they had before asked him, before him, when he left off going to *Mass*, had frankly answered, that *he had never been since he had known that it was a Thing of no Value, and good for Nothing*, he begged him not to give so shocking an Answer again, but to accommodate himself a little better to the Times.

K 4

These

* It is impossible for those who were once enlightened, and have tasted of the heavenly Gift, and were made Partakers of the HOLY GHOST, and have tasted the good Word of God and the Powers of the World to come; if they shall fall away, to renew them again unto Repentance: Seeing they crucify to themselves the SON OF GOD afresh, and put him to an open Shame. Heb. vi. 4, 5, 6.

These Counsels had their Effect. *Morel* listened to them without considering that *these Accommodations with Flesh and Blood* are directly contrary to the Spirit of the Gospel. He was staggered with them, and he thought at length that to *equivocate* a little would not be in Fact a very great Crime, provided that he said Nothing directly contrary to his Conscience; inso-much that, when he was examined again, he no longer answered with that Frankness and Freedom which were at that Time the peculiar Character of the Martyrs and true Confessors of the Gospel: And, after many ambiguous Answers, he made a Recantation, in general Terms, before his Judges, of every Thing which they called Error and Heresy. At length he signed this Abjuration, having always, both in his Answers and in his Recantation, put a very different Meaning, upon what he said and did, from that of his Judges. But these mental Reservations are only fit for the Jesuits and their Disciples, and are never to be used by TRUE Christians; who, notwithstanding any Pretence whatsoever to the contrary, can never be dispensed with from confessing, clearly and distinctly, our LORD JESUS CHRIST and the Truths of his Gospel, before Men, when they are called thereto. *Morel* was very soon made sensible of this Truth by the Trouble and Remorse of his Conscience; and he hath given us so clear and so artless a Description of them himself, in a Letter which he sent, some time after, to the Reformed of the Church of Paris, that we cannot read this Description without discovering evidently the efficacious Guiding of the HOLY SPIRIT, by the Marks of Truth and an artless Sincerity which shine throughout the Whole. As it is, moreover, very edifying and very useful to guard those who might otherwise suffer themselves to be seduced by Arguments nearly of the same Kind with those which surpris'd this Martyr, I judg'd it would not be improper to transcribe here, *verbatim*, what he said upon the Subject. The Length and the Variety

Variety of his Reflections will not prove tiresome; and I am certain they will be of great Benefit to the Consciences of those who know how to make a good Use of them. Let us see, therefore, what he said, in continuing the Relation of those Things which we have already begun to set forth.

“ At length,” says *Morel* in his Letter, “ I made
 “ an Abjuration of every Thing which they call
 “ *Errors and Heresies*; *Satan* always leading me, and
 “ putting another Sense into my Mind than my Ad-
 “ versaries ever thought upon: Then, *to fill up the*
 “ *Measure of mine Iniquity*, I added to it the Signa-
 “ ture of my cowardly and traiterous Hand. But I
 “ write these Things the rather, because many make
 “ such Answers as do not correspond, either to the
 “ Intention or to the Question of the Adversaries;
 “ which *Christians* ought not to do: For, every An-
 “ swer or Evasion, which is made either through
 “ Fear or for any other Reason, whereby *the Truths*
 “ of the *Gospel* are hid, or the *Word of God* is de-
 “ spised, or the Unbeliever or the Ignorant con-
 “ firmed in his Error, or whereby there arises any
 “ Offence, is of *Satan, the Father of Hypocrisy*. See,
 “ *my Brethren*, how *Satan* undermines us by little
 “ and little. But, behold! *before God I lie not*:
 “ As soon as ever I had signed my Blasphemies with
 “ my Hand, my Signature was, to me, like the
 “ Crowing of the Cock to *St. Peter*; for, imme-
 “ diately upon my being brought back to my Dun-
 “ geon, (which was the worst of the dark Holes in
 “ the Bishop’s Prison,) my Conscience began to
 “ sting me so sharply, that I could not do any Thing
 “ but weep and lament for my Sin. But, notwith-
 “ standing this, *Satan* did not cease to endeavour to
 “ make me err yet more, by reminding me of my
 “ Deliverance, and that, since I had gone so far, I
 “ might very well go a little farther, and do the lit-
 “ tle that remained to be done: That *God* was mer-
 “ ciful: That I might very well go to *Mafs* for once,

“ without consenting to it with my Heart: In-
 “ much that, if they had requested me to have gone
 “ there on the Morrow, as they did afterwards, I be-
 “ lieve I should have gone: So fast did Satan hold
 “ me in his Chains.

“ During these Assaults, the Judgement of GOD
 “ fastened on me so forcibly, that I knew not which
 “ Way to turn myself, nor what to do. I felt a
 “ HELL within me already, which tormented me;
 “ and I thought every Creature of GOD was against
 “ me. My Conscience reproached me in this Man-
 “ ner: *Thou hast denied JESUS CHRIST by the Hypo-*
 “ *crisy which thou hast made Use of: He will deny thee*
 “ *before GOD HIS FATHER. Thou wouldst have saved*
 “ *thy Life: Thou shalt lose it; not as thou wouldst have*
 “ *lost it, but for ever. It is said, in the Revelation of*
 “ *St. John, ¶ that the Fire is prepared for the fearful*
 “ *and unbelieving; but thou hast been an Infidel to thy*
 “ *Master, turning thy Back in the Day of Battle: There-*
 “ *fore there remains no other Reward for thee, than to be*
 “ *cast out from the scriptural House of thy Master.*
 “ *Ought we, through Fear of Torment, to obey Men*
 “ *rather than GOD? Dost thou not know that the Suf-*
 “ *ferings of this present World are not worthy to be*
 “ *compared with the Glory which shall be revealed*
 “ *in us, † and is prepared for us? Hath not the LORD*
 “ *JESUS taught thee, that thou must deny thyself, to*
 “ *follow HIM, and that thou must take up thy Cross?*
 “ *Hath HE not given thee invincible Weapons to fight thy*
 “ *Battles with, and Words to answer for thyself? And*
 “ *thy Cowardice hath been so great, that thou hast fled*
 “ *from the Battle when thou wast ready to receive the*
 “ *Crown of Victory. Knowest thou not that it is said,*
 “ *He that endureth to the End shall be saved? * It is*
 “ *therefore to no Purpose to begin well; for the Crown*
 “ *was prepared for thee, if thou hadst persevered; but,*
 “ *as thou hast fallen, THE EVERLASTING FIRE OF*
 “ HELL

¶ Rev. xxi. 8.

† Rom. viii. 18.

* Mat. x. 22.

“ HELL is prepared for thee. Oughtest thou to have
 “ hearkened to thy Brother, rather than to the LORD
 “ JESUS CHRIST? Hath not HE warned thee, that
 “ whosoever shall love his Father, or his Mother,
 “ or his Brethren, more than HIM, is not worthy to
 “ be his Disciple? † Therefore thou canst not expect
 “ any Thing else than the JUST JUDGEMENT of AL-
 “ MIGHTY GOD, which is prepared to be executed upon
 “ THEE, and upon those Angels who have fallen as thou
 “ hast done. What will thy weak Brethren, who know
 “ thee, say now? Thou wilt be a very great Scandal
 “ unto them. Remember what JESUS CHRIST says:
 “ Whosoever shall offend one of these little ones
 “ who believe in me, it were better for him that a
 “ Mill-stone were hanged about his Neck, and that
 “ he were drowned in the Depth of the Sea. ¶ How
 “ canst thou stand before the Face of the LIVING GOD,
 “ when HE shall demand of thee the Usury of the Talent
 “ HE had delivered to THEE? Nothing else can be then
 “ expected but that he shall take it from thee. But,
 “ alas! he hath taken it already from thee: There re-
 “ mains Nothing more but that thou be cast into outer
 “ Darkness, where shall be Weeping and Gnashing
 “ of Teeth. ¶ What shall I say? It is impossible to
 “ recount every Thing my Conscience reproached me with.
 “ It went so far, at last, that all these Things drove me
 “ to such a Pitch, that I could do Nothing but despair;
 “ for, the more I thought of them, the more I felt the
 “ dreadful Judgement of GOD.

“ I was in this Distraction of Mind more than
 “ twice twenty-four Hours; insomuch that I dared
 “ not lift up my Eyes towards Heaven. I was al-
 “ ways as if I were glued to the Earth; and be as-
 “ sured, that these two Days were more painful to
 “ me than were the two Months which followed;
 “ for I felt no Blessing, neither on my Words nor
 “ Actions, but a Curse upon every Thing. The

K 6

“ Devil,

† Mat. x. 37. ¶ Mat. xviii. 6. ¶ Mat. xxv. 30.

“ Devil, who knows perfectly well how to avail
 “ himself of all Things that happen to us, when he
 “ would entice us to commit Sin, tells us of No-
 “ thing but *the Mercy of God* ; and, when we are
 “ fallen into the Mire, whereto he hath led us, by
 “ little and little, from a bad Road to a worse, he
 “ leaves us there, when he sees that we cannot ex-
 “ tricate ourselves, and even gets upon our Shoul-
 “ ders, and presses us down, that we may sink the
 “ deeper, until we are entirely swallowed up there-
 “ in ; for he suggests Nothing to us then but *the*
 “ *Judgement of God*, and endeavours to persuade us
 “ that it is an impossible Thing for GOD to pardon us.

“ Thus he held me in this Manner ; insomuch
 “ that I could never look up on high, to call upon
 “ the Name of the LORD, who is the GOD of those
 “ who are afflicted ; for it seemed as if he had said
 “ to me, *Dost thou think that GOD can pardon THEE ?*
 “ *Dost thou not know most certainly that HE hath said,*
 “ *If we sin wilfully after we have received the Know-*
 “ *ledge of the Truth, there remaineth no more Sa-*
 “ *crifice for Sins ; but a certain fearful Looking-for*
 “ *of Judgement and fiery Indignation, which shall*
 “ *devour the Adversaries ?* † *Knowest thou not, assu-*
 “ *redly, that we must not abuse the Mercy of GOD ?*
 “ *Esau and Saul, after they had sinned, cried to GOD*
 “ *for Mercy ; but they were not heard. He did, in-*
 “ *deed, shew Mercy to Peter, and to some of our Time ;*
 “ *but dost thou think that he will pardon THEE, any more*
 “ *than Francis Spira, ‡ who denied GOD as thou hast*
 “ *done ?* Think, I beseech you, what great Tor-
 “ ment this was to me ; for I could do Nothing but
 “ despair ; and it is not without Cause that the
 “ *Apostle says, (Heb. x. 31.) It is a fearful Thing to*
 “ *fall into the Hands of the LIVING GOD. But HE,*
 “ *who is always so propitious to his OWN People, as that*
 “ he

† Heb. x. 26, 27.

‡ Francis Spira died in the Year 1548, despairing of
 the Mercy of GOD. See Sleid. Book 21, and others.

“ he doth not suffer them to be broken continually
 “ when they fall, *led me to the Abyss of his Treasures*
 “ of Mercy, *assuring ME*, that he had pardoned my
 “ execrable Sins, and that, *although they were redder*
 “ *than Scarlet, they were ever in his Sight whiter than*
 “ *Snow.** O! the sweet and lovely Voice! O!
 “ how my Heart rejoiced at seeing MY *gracious Father*
 “ embrace me, notwithstanding I had been a *Prodi-*
 “ *gal* and a *Spendthrift*! Immediately, when I heard
 “ this Voice in my Soul, my Bones and my decayed
 “ Strength began to recover themselves. Then I
 “ began to lift up my Eyes to Heaven, to drive far
 “ away from me all my Enemies, perceiving that
 “ God was pleased to be gracious and merciful to
 “ me. And, whereas before I dared not to address
 “ myself to MY LORD, now (if I may be allowed
 “ the Expression) *I prattled secretly with HIM*, KNOW-
 “ ING *that he was my Father*. I made no Difficulty
 “ of confessing my Sins freely to him, and he com-
 “ forted me like a *tender Father*; letting me know
 “ that, for the future, he would support me, and
 “ that what had befallen me was to teach me that it
 “ was not by the Strength of my *own Arm* that I
 “ had won the Battle, but by HIS mighty Power
 “ alone.”

He then goes on, in his Letter, to exhort the Reformed to profit by the Example of his Fall; to keep every one of them upon his Guard; and to look upon the Afflictions and the Contradictions of this World as Marks of their Election. He concluded it with many Reflections, which he made upon the Estate of Prisoners; and he proved, by many Examples, that *Prisons* are those *Colleges* wherein the *Children of God* learn the best Lessons from their *Father*.

During the Time he was thus employed, he was ordered to be sent back, by Sentence of the *Chatelet*,† to the *Official*, to make his Recantation, and to submit

* *Isa. i. 18.*

† A Court of Judicature.

mit himself to the Censures of the Church. But the Martyr, to shew that he did not acknowledge *the Official to be his Judge*, appealed from this Order of Removal: † Whereupon he was conducted to the Prison, belonging to the Court of Justice, called the *Conciergerie*, and put among others of the Reformed, who were Prisoners for the same Cause, and who strengthened and encouraged him still much more. The Proceedings then were spun out to a considerable Length, because the Reformed began to have some *Protectors at Court*. These Prisoners, perceiving that they could not do any Good in the Prison, nor advance, as they desired, *the Kingdom of JESUS CHRIST*, resolved to make themselves be heard through the Doors and the Iron Grates of their Windows, and to speak by Turns, one after another, *the Word of GOD*, that they might be heard of those who passed by, and to have Witnesses of their Doctrine and their Faith. Their Cell was very convenient for their Purpose; for, on each Side of it, there was an Opening from which they might be heard. They began by repeating the common Prayers of the Church, singing *Psalms*, expounding some Parts of Scripture, and by informing those who would listen to them of their Innocence and the Justice of their Cause. They continued, for some Days, these pious and charitable Exercises; insomuch that, the Report thereof having been spread through the Town, there were many who, through Curiosity, or to be better instructed and edified, came to the Places where they might hear them. Some were converted on the Spot; some were confirmed in their most holy Faith; and others were excited to inform themselves better, and to make a more thorough Search into the Truth; so that this *new Manner of preaching the Gospel* had a marvellous Effect every Way. But, at last,

a Counsellor

† The Appeal lay to the *Parliament*: The *Conciergerie* was the Prison belonging to that Court.

a *Counsellor* of the *Parliament*, having heard them, gave Notice thereof to the *First President*; who, knowing that *Morel* was one of the most zealous and best instructed among them, sent for the *Pleadings* in his Cause, and delivered them to one of the *Judges* who makes Report of the Proceedings in Causes, and ordered him to lay them, on the *Morrow*, upon the Table. Whereupon *Morel* was then examined over again. The *President* caused him to swear that he would speak the Truth. The Martyr, reflecting on the *Diffimulation* whereof he had been guilty the last Time he had been examined, and having resolved to make *Reparation* for his Fault, immediately clasped his Hands together, and, lifting up his Eyes towards Heaven, he said, *I protest, this Day, before God, that I will tell it you; and, as he is pleased to call me before so respectable an Assembly, to give an Account of my Faith, I beseech him that he will give me the Grace to make a full Confession of the Whole thereof, that every one may know that I am neither a Heretic nor Schismatic, but that I am a CHRISTIAN.* He was afterwards examined, and he plainly made appear, by his Answers, that he was now quite another Man from what he was when he was guilty of so much Weakness; and that the HOLY GHOST had raised him up again, in a very glorious Manner. The Report of his Firmness and wonderful Fortitude flew immediately through every Part of the Town. The Reformed were strengthened and comforted therewith; and the *Counsellors* themselves, who were Witnesses of it, could not avoid admiring it, and relating it, as a wonderful Thing in a young Man of his Age. Nevertheless the Sentence of the *Chatelet* was confirmed, and he was remitted to the *Official*, whom he answered always with the same Courage.

1559. — He was almost two Months in the Hands of this ecclesiastical Judge; who at length declared him a *Heretic*, &c. the 16th of February, in the following Year 1559; and on the next Day he was carried

ried back to the Prison of the *Conciergerie*, very ill, by Reason of the bad Treatment he had received in the Prison of the *Official*. But this did not hinder him from being put into the Hands of a *Monk*, an *Inquisitor* of the Faith, named *Benedicti*, a *Doctor* of the *Sorbonne*, and one who was in great Repute among those of his own Order. But he could not confute him, notwithstanding all his Learning and all his Subtilties; insomuch that he was obliged to leave off disputing, and to go away as he came. At length, being carried again to his Dungeon, after this Dispute was over, he was so weak, that he *died* three or four Days after, and rendered his Soul to the God of Truth, the Honour of whose Truth he had so valiantly defended.

He caught his Disorder in the Prison of the *Official*, by some stinking, or perhaps *empoisoned*, Wine, which they had given him, after having let him lie two Days without giving him any Thing to drink; for this was one of the Cruelties, of which they were very often guilty towards him, in this Prison, by Order of the *Official*. He was then buried; but, because he had been declared a *Heretic*, the *Attorney General* demanded, that he should be *dug up again* and *burnt*; which was executed accordingly, over-against the Church of *Nôtre Dame*, the twenty-seventh Day of *February*. Thus he received, even in the Sight of Men, the *Crown of Martyrdom*, with which God had already crowned him in Heaven.

Every one, who heard the Admonitions and Consolations which he gave to those who visited him on his *Death Bed*, and who heard the other Conversations which he had on this Occasion, were exceedingly edified by them: There was, among others, a poor Woman who carried Alms to the Prisoners, and who, consequently, was of the *Romish Religion*, hearing his Discourse, cried out, Ah! *who dares condemn those who speak so piously of GOD, as this young Lad speaks?*

This

This was the End of this illustrious Prisoner, who, although he did not die by the Hands of the common Hangman, is not the less worthy, notwithstanding that, to be placed in the Rank of *the most excellent Martyrs*. Believers, who take the Trouble to reflect upon all the Circumstances of the History of this Martyr, will find therein great Reason to praise God; and I doubt not but his Example will be a powerful Motive with them, to persevere in the Midst of all the Evils with which they may be encompassed. God grant that it may be made efficacious, principally to those who have had the Misfortune to make Shipwreck of their Faith, as did *that* Martyr of whom we are now going to relate the History.

JOHN BARBEVILLE.

This Martyr was *John Barbeville*, a *Mason*, born in *Normandy*, who, returning from *Geneva*, and being desirous to undeceive some of those whom he commonly visited, was discovered, and accused by those very People, to whom he was desirous to communicate so invaluable a Treasure. Being taken up, he was committed to the Prison of the *Official*, and put amongst the common Prisoners there. Fear immediately seized him to that Degree, that he not only denied every Thing he had said to others, but he fell into such a miserable State, that, *after the Example of the Priests*, and other *profligate Fellows* with whom he kept Company in the Prison, he began *to curse*, and *swear*, and *to blaspheme* the Name of God, in order to make them the more readily believe *that he was* NO HERETIC. But God, who, notwithstanding the Horror of his Crimes, determined to make him one of his Martyrs, suffered him, with some others of the Prisoners, to abuse the *Jailor*; whereupon, that he might be more securely confined, he was cast into the same Dungeon where the Martyr, *John Morel*, lay, whose History we have just now related.

He

He could not have fallen into better Hands. *Morel* represented to him the Greatness and Enormity of his Sin. He convinced him, by the Word of God, of that Truth which he had denied; and he exhorted him to Repentance: And God rendered his Exhortations so successful, that he, who just before did Nothing but *affront* God, was touched with a Sense of his Sins, and began to give Signs of his Repentance by his Groans and Tears. *Morel* comforted him, and shewed him what he ought to do. He profited by his Instructions. He asked Pardon of the *Jailer*, whom he had offended, and resolved to make Reparation for the future, by a better Conduct, and by an honest Confession of his Faith, for whatsoever he had said and done contrary to the *Glory of God*; so that he found himself entirely changed; and, instead of his not being able to look at *his Judges* without trembling, as formerly, he now wished for Nothing more than to be carried before them, to manifest to them that Trust and Confidence with which God had blest him. He did so in a Manner so very remarkable, that they were all surprized at the great Alteration that was wrought in him: For he not only gave an Account of his Faith with great Boldness, but because his Accusers had charged him with having said, that the *Priests* in their Churches *were like Merry-Andrews*, clothed with *Garments of divers Colours*, he averred that it was Truth, and that he should say much more if they would continue to examine him. He was thereupon *condemned*. He appealed from this Sentence to the *Parliament*, who sent him back to the *Official*, after he had given many eminent Marks of his Perseverance.

He spoke again, before the *ecclesiastical Judges*, with more Freedom than ever. Among many others, he made them *two* Answers very remarkable and very bold: The first was upon what they said to him, by Way of Contempt, "That he was *but an Ass* and a *stupid Beast*, who was not able to understand the holy Scriptures:" *Be it so*, said he to them, *suppose that*
I am

I am Nothing but a stupid Fellow and an Ass, have you never read that GOD opened the Mouth of Balaam's Ass, that he might speak to and reprove his Master, when he would go and prophecy a Lie against the Children of GOD? If GOD hath formerly opened the Mouth of a Beast, do you wonder that he opens mine now, to enable me to speak against the Falsties and Lies, THOSE TARES, which you sow among the People of GOD? The Ass spoke by Reason of the Burthen which he bore, and the Blows with which he was loaded by the false Prophet, and I am also constrained to speak, by Reason of the heavy Burthen which you have formerly made me carry, by your Traditions, and by Reason of the Evils which you made me endure.

The other Answer, which I think also to be very remarkable, was that which he gave to *Benedicti*, who was that Inquisitor, whom I have already sometimes mentioned. This Monk had said to him, upon his Entrance into the Prison, that "he was come to administer Comfort to him, and to instruct him in *the Truth*:" Hereupon *Barbeville* immediately answered him, *How shall you speak the Truth, who wear the Habit of a LIAR?* * He gave many other Answers on this Occasion, which sufficiently shewed, how little he esteemed the Priests and Monks of that Time. Whereupon, by their Decree, they excommunicated him, declared him to be a Heretic, and delivered him over to the secular Power. The Official would compel him to kneel, whilst he pronounced the Sentence; but the Martyr asked him, *if he was GOD*, that he desired to be adored: The Official replied, that it was in Honour to the Crucifix which was over his Head. *I will take Care then*, says he, *not to do it, for I should commit Idolatry if I did.* His Observation was just; for it is manifest and most abominable Idolatry, to fall down before *that* which is not GOD, and to pay divine Honour to that which is the Workmanship of Men.

Having

* Of Satan, the Father of Lies.

Having again fallen into the Hands of the *Parliament*, those of the great Chamber, after having again sent unto him some of the *Doctors of the Sorbonne*, condemned him *to be burnt*. This Kind of Death did not terrify him in the least. His Zeal strongly increased, in Proportion as he approached nearer his End. He ceased not to instruct those in the Gospel who came to him, and to *sing Psalms* when he was alone.

Being carried into *Court* when some Causes were trying, and sitting upon the *Prisoners Bench*, he chanced to sit near a Criminal, who had been *condemned for Theft*. He convinced him of the Evil of his Crime, and assured him of the Pardon of his Sins, if he would beg it of GOD with a sincere Repentance; and he was so successful, that the Heart of this unhappy Wretch was sensibly touched with an earnest Desire *to die in the Faith*. This enraged his Enemies still the more against him, and he was immediately *shut up in a Chamber* which looked upon the Yard of the Jail; so that he began, *from thence*, to exhort the Prisoners who were below. But this Method of teaching them occasioned him *to be taken away from thence also*, and to be confined in a *less Room*, where he could do Nothing more than seek for Comfort for himself in singing *Psalms*, until he was carried into the *Chapel*, to wait for the Hour of his Execution. At length, this last Hour came; and he was carried to the *Greve*, where the People, whom they always kept with great Care in an utter Aversion to the Reformed, *would not suffer him to be strangled before he was burnt*, as the Decree expressed, wherefore *they burnt him alive*. He gave Signs of his Perseverance, and of the Faith which supported him in the Midst of all these Torments, by lifting up his Hands, clasped together, towards Heaven.

We have before seen, in the History of *John Morel*, that there were, in the Prison of the *Conciergerie* belonging to the *Court of Parliament*, some Witnesses for the Truth, who encouraged and strengthened him in his Resolution. They were *four*, among whom

whom were three who had appealed from the Sentence of Death, which had been passed upon them by the *Judges* of the *inferior* Courts, and another, who had remained in Prison ever since the Affair of *St. James's-Street*.† Their Trial was, at that Time, at the Court of the *Tournelle*; and it happened that the *Presidents*, *Seguier* and *Du Harlai*, and the greater Part of the *other Judges* who composed the Chamber, having often been Witnesses of the *undaunted Courage* of the Martyrs, whom the *Parliament* had caused to be put to Death, were affected therewith, and were thoroughly convinced of their Innocence, and of the Justice of the Cause which they maintained; for which Reason they delayed, as much as possibly they could, the Condemnation of these four Prisoners, lest they should be obliged to act against their Consciences; or, on the other Hand, they should draw upon themselves the Displeasure of the Court, in refusing to conform to the *King's Edicts*, of the Injustice whereof they were entirely convinced. But, at length, being pressed by the *King's Council* to expedite their Trials, they were obliged to proceed in their Causes, with a *determined Resolution to set them at Liberty* if it were possible. At first, they endeavoured to prevail on them to dissemble their Sentiments a little; but the Prisoners would never consent to it; and they clearly shewed that their Consciences were not at all framed for this Sort of worldly Conformities. Their *Judges* then thought it proper to examine them only upon the *Eating of the Body of our LORD JESUS CHRIST in the Sacrament*, without either speaking of *Transubstantiation* or of the *carnal Presence*; because they were satisfied they could easily make it appear thereby, that they were *no Sacramentarians*, as they were commonly accused to be; and that, very far from believing the *Bread and Wine* to be *empty and naked Signs* in

† For the History of this Transaction of *St. James's Street*, see before the Account of *Nicolas Clinet*.

in the *Lord's-Supper*, they were, on the contrary, persuaded that the Faithful received therein the *Body* and *Blood* of the LORD JESUS, by the secret but efficacious Operation of the HOLY GHOST; not by Imagination or Fancy, but by *Faith*, in a Manner so much the more real and true, as it was the more detached from Matter.

This Expedient had, at the first, the expected Success. The Prisoners answered according to the Dictates of their Consciences; and their Answers were very satisfactory to those who desired Nothing but their Deliverance. But there were some others who insisted that they should examine them concerning the *Mafs*, according to the common Form of Proceedings of this Nature. Not being able to refuse so reasonable a Request, they were obliged to comply with it, and to examine them on this Point, which broke all their former Measures that had been taken for their Enlargement; for the Prisoners did not fail to shew immediately the just Abhorrence which they had for that *pretended* Sacrifice; and they fully gave their Reasons whereon they grounded the Opinion they entertained of it. Nevertheless, this did not prevent *their Judges*, who were in their Favour, from persevering constantly in the Resolution they had taken, to set them at Liberty, let the Consequence be what it would: And *Justice triumphed* on this Occasion, for the first Time. They pronounced a Decree, whereby the *Sentences of Death*, which had been given against *three of these Prisoners*, were repealed; and it was ordered that they should be set at Liberty, without any other Penalty than that of *quitting the Kingdom* within *fifteen Days*. This last Clause was added, to preserve some Appearance of Rigour against them; and because they well knew, that the Prisoners desired Nothing more than to leave the Kingdom, and to go into a Country where they might serve God with Freedom and with Liberty of Conscience. This Decree gave Occasion
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to the *Mercurial*, ¶ which was assembled on the *last Wednesday* in *April*, in this Year, at the Request of the *King's Council*, to remonstrate, that, if this Decree was carried into Execution, there would be a Contrariety between the *Chambers*; † because those of the *great Chamber* would always condemn to Death those, which the *Tournelle* were about to discharge by this Decree. We shall see, in another Place, the consequential Proceedings of this Court of the *Mercurial*. But we must proceed to the Martyrdom of *Peter Chevet*, whom those of the *great Chamber* caused to be executed at this Time, to revenge themselves, in some Degree, for the Deliverance that the *Judges* of the *Tournelle* had granted to these four Prisoners.

PETER CHEVET.

Peter Chevet was a poor *Vineyard-Labourer*, of the Town of *Parizi*, about five Leagues from *Paris*, of *sixty Years of Age*, or thereabouts. God had called him, many Years before, to the Knowledge of the Gospel, and he was become so great a Proficient by the Reading of the *New Testament*, that he was able to defend his Faith against any Person, and to support it by the Testimony of Scripture, of which he was a perfect Master.* He was well known, in his Village, to profess the Gospel, because he had already suffered for the Truth. A *Cordelier* being come to this Village, to preach there the *Advent* or *Christmas* Sermons of the Year 1558, he was immediately informed of the Life and Religion of this good Man, and he resolved to play him a *Monk's Trick*.

¶ An Assembly of a supreme Court of Justice who usually met on a *Wednesday*, whence it had its Name of *Mercurial*.

† Chambers of the *Parliament*, or Courts of Justice, composed of those who were Members of the *Parliament*.

* *Bonus Textuarius, bonus Theologus*: A pertinent and ready Quoter of Scripture is a good Divine.

Trick. He sent for *Chevet*, under Pretence of conferring with him of *the Word of God*. The Martyr made not the least Difficulty of going to him: And, to render the Conference the more useful, he took his *New-Testament* under his Arm, and *ten or twelve of his Friends with him*, who already had received some Instruction in the Truth, and whom he was desirous to confirm still the more by these Means. The *Monk* immediately ordered them to retire, lest, doubtless, they should be Witnesses of his Defeat: But *Chevet* would not suffer it, saying, that *he was very glad to make known to all the World the Truths which he believed*. The Boldness of this Vine-Dresser so greatly astonished the *Cordelier*, that, not daring to enter into a Dispute with him, he asked him *what he wanted with him*; as if he had known Nothing of the Matter. Upon this, the Martyr, who sought Nothing else but to edify the others and to confound his Adversary, asked him, *if JESUS CHRIST was the only SAVIOUR, or if we must look for another?* † The Answer of the *Cordelier* gave Occasion for a Disputation, wherein *Chevet* made him so astonished and confounded, by the Texts of the *New-Testament*, which he cited every Moment, that the *Monk* was obliged to quit the Field, and resolved to cause *Chevet* to be taken up, to revenge himself for the Confusion which he had thrown him into; and the which he effected by the Authority of the *Lady of the Town of Parizi*, who sent him, *ten or twelve Days* after, to the Prison of the *Chatelet at Paris*, after he had made, with great Boldness, an excellent Profession of his Faith, before her and before his Judges. The *Lieutenant-Criminal* sent him to the *Official*. He refused to acknowledge him for his Judge, and appealed from that Sentence to the *Parliament*, who confirmed it; and therefore he was compelled to answer the *Official*. This *Priest* demanded of him, immediately, *what he believed of the Mass?* The Martyr, in Return,

† *Mat. xi. 3.*

turn, asked him another Question: *Is the Mass to be found in the NEW-TESTAMENT?* said he to him. The Official, upon this, was obliged to confess that it was not to be found there. *Then I do not believe it,* replied the Martyr; *for, if an Angel from Heaven were to preach any other Thing than what is contained therein, I will never believe it, and he shall be, to me, accursed.*† He added many other Things, which shewed how perfectly he was instructed in his Religion; insomuch that even his Enemies, being astonished at it, demanded of him how it was that he came to know such Things, being himself but a simple Vine-dresser? Observe what was his Answer. *It is written, said he, they shall be all taught of the LORD:¶ How then should I not know that which regards my own Salvation, since I have so good a Teacher?* “Darest thou say, thou hast the Spirit of GOD?” said others to him. His Answer was: *I am one of the Children of GOD, and HIS SPIRIT is given to me, to be the Earnest of my Inheritance.** Whereupon the Official told him, that he put himself in Danger of being burnt. But the Martyr shewed him, by his Answer, that he was quite resolved on that Head; adding, that, *IF THEY FLAYED HIM ALIVE, they should never be able to make him renounce JESUS CHRIST nor the Truth of his Gospel.* They continued to ask him many other Questions, and added many Threatenings, whereto he always answered with the same Freedom and Courage.

The Official pronounced Judgement upon him, on the 11th Day of *March*, in the Year to which we are arrived: And, because it was in *Latin*, the Martyr said to him, without being in the least daunted, “Sir, say it in French; I do not understand Latin.” The Official answered him, *I say, that thou art a Heretic and a Schismatic.* *It is not true,* replied he; *I believe more truly in GOD than you do.* Then they

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cried

† Gal. i. 8.

¶ John vi. 45.

* Ephes. i. 13, 14.

cried immediately, *To the Fire; to the Fire*: And this is the Answer he made them; *Beware of the Fire which is never quenched.*† Thus he was delivered over to the *secular* Power, and carried to the Prison of the *Conciergerie*; where the *Judges* of the *Great Chamber*, after they had put him into the Hands of the *Inquisitor*, and after having in divers Ways experienced his Perseverance in the Profession of the Gospel, condemned him *to be burnt*, at the Time I have already mentioned. The *Historian*, from whom these Extracts are made, remarks, that he was an *honest* Man; very *zealous*; one who sought every Occasion to teach others, as well in Prison as in every other Place; who was never heard to talk of any Thing *but of the Word of God*. He expounded, among other Things, the Commandment which forbids Idolatry, by Reason an old Woman had asked him, *why he did not kneel before an Image to say his Prayers?* He spoke upon this Subject with such Power, that those who heard him cried out, that *he would convert the whole Town if they would but hear him*.

After he was condemned, as we have already seen, he was carried to the Square *Maubert*, being put into the Hands of an *Executioner*, who treated him, in carrying him to the Place of Execution, with all the *Cruelty* and *Inhumanity* of which a Man of that Profession can be capable; and who was very well seconded in his *Brutality* by a *Priest* who would have made him *kiss a Cross*; and who, seeing that the Martyr would not even listen to him, abused him himself, by *kicking* him, and *beating* him with *his Fist*, as well as the *Hangman*, who threw him out of the *Tumbril* upon the *Ground*, when they were come to the Place of Execution.

Nevertheless, all this *Cruelty* could not shake his marvellous Constancy, which he had continually manifested. He fought the good Fight always with the same Courage; and, although he was gagged,
he

† *Mar. ix. 44.*

he ceased not to cry, so as to be plainly understood, *three Times* : Ah ! *how happy am I ! how happy am I !* In this Manner he finished the Scene of his *Martyrdom*, keeping his Eyes always lifted up towards Heaven : And thus GOD shewed himself wonderful, in that Firmness which *he* continually gave to this Martyr, notwithstanding the Weakness of his old Age, and the Meanness of his Condition in Life ; to manifest that *he* regards not the Appearance or Condition of People, but that those whom the World despises are the most dear to him, and whom he honours also with the most precious of his Graces.

Notwithstanding all these Persecutions, the Churches of *France*, encouraged by the Constancy and Resolution of such a Multitude of Martyrs, did not neglect to assemble, for the first Time, a *national Synod*, at *Paris* ; where they prepared that *Confession of Faith* which the *French Churches* have at this Day, and some Articles of *ecclesiastical Discipline*, proper for those Times. This Assembly, composed of a great Number of Persons of various Ranks and Conditions in the Church, had a marvellous Effect, notwithstanding all the Rigour which the Enemies of the Gospel exercised at that Time towards the Reformed, and notwithstanding every Measure which they took to destroy all the Churches of GOD.

The Court of the *Mercurial* interested themselves in this Affair ; and, among the *Counsellors* of the *Parliament*, there were many who were of the Opinion, that they should beseech the *King* to procure a *general and free Council*. Others added, that the Punishment of those whom they called *Lutherans* ought to be moderated, and restrained to *Banishment* only, according to the late Decree of the Court of the *Tournelle*. Others even said, that they ought to enquire, in the first Place, if those who had been condemned to Death were guilty of *Heresy* ; and that this Point could not be determined in any other Manner but by a *lawful COUNCIL* ; adding, that they ought not to

decree Punishments against those silly People, whose Lives were without Reproach ; whom they saw every Day *pray to* GOD in the Face of the Court, and go to Execution with a Resolution which plainly shewed that they were not *so* forsaken of GOD as some would have them believe. There was one, among others, named *Antony Fumée*, who, in reasoning upon this Subject, exposed many of the *Abuses* and *Errors* of the Church of *Rome*, of which he shewed the Origin and Progress ; and who even spoke of the lawful Usage and Practice of administering the *Lord's Supper*, and of the Abuses which had crept into the *Mafs* : Insomuch that it seemed that the *Cause* of the Truth of JESUS CHRIST and of *his* Gospel would have triumphed ; but *two* of the principal Members of the *Parliament*, who were great Enemies to the Truth, having observed these favourable Dispositions to the Cause, went and informed the *King* thereof immediately, and made him believe that the greatest Part of the *Counsellors* of the Court of the *Mercurial* manifested themselves evidently to be *Lutherans*, as they had been for a long Time suspected to be ; and, if the Scheme of this *Mercurial* were not broken, THE CHURCH would be destroyed without Remedy.

The *King* was naturally humane ; but he was cruelly irritated against the Reformed, and he made it a *Point of Honour* to destroy them, because the Enemies of the Gospel had found Means to inspire him with these Sentiments ; ¶ in the first Place, by making

¶ During the Treaty of Peace, the *Spaniards*, GOD knows with what Design, exhorted the *King* to exterminate the *new Sectaries* ; and informed him, that he had many of them in his *own* Court, and even among his Nobles : Among others, *Dandelot*, with whom they had found some Books of that Stamp when they made him a Prisoner at *St. Quentin*. Upon this the *King* sent for him, and asked him, *what he thought of the Mafs* ? *Dandelot* gave him a very bold Answer, which irritated him to that Degree

king themselves Masters of his Conscience, through the *Cardinal of Lorraine*, who governed him as he pleased in all Things concerning Religion; and, in the next Place, by rendering themselves also Masters of his Affections, by Means of the *Duchess of Valentinois*: And, as the Doctrine of *Jesuitical Compensations* was as well known then as it is at this Day, they put it in Practice, by flattering the *Prince*, on the one Hand, in his vicious Passions, (and chiefly in the Love he bore to the *Duchess of Valentinois*,) and, on the other Hand, in persuading him that he might give himself up entirely to that Passion, provided that, in Recompence, he destroyed these *Heretics*,† as they

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pretended

gree that he had liked to have killed him. He ordered him to be taken into Custody, and to be committed to the Care of *Blaise de Montluc*, a Creature of his Enemy the Duke of *Guise*. The Constable of *France*, his Uncle, had no great Difficulty to get him released and to re-establish him.

Every one suspected that this was done in Consequence of a certain Conference, which was holden between the *Cardinal of Lorraine* and the *Cardinal of Granvelle*; that, by these Means, the former had a Design to weaken the *Constable* by destroying his *Nephews*, or to render him suspected of *Heresy* if he protected them; and that the latter had a design to put to the Sword the greatest Houses of the Kingdom, and thereby to kindle some Faction through the Despair of the *Religionists*; believing that otherwise they would unite together when they had a Man of Quality to head them, such as *Dandelot*, or the *Admiral de Coligny*, his Brother. *Mex. Hist. Abreg. de Fran. 2de Part. de Tom. IV. Fo. 716.*

† As this Woman (the *Duchess of Valentinois*) and those Princes (the Duke of *Guise* and the *Cardinal of Lorraine*) had great Power over the *King*, who was inclined to Moderation, they forced him into a Resolution to exterminate those who followed the new Doctrines; in Pursuance of which he ordered the *Parliament* to proceed against them with the utmost Rigour. And, because some of the

Officers

pretended them to be; because, say they, the Good he would do by destroying the latter, being INFINITELY GREATER than the EVIL HE WOULD COMMIT in following the WEAKNESS which led him to SATISFY HIS INCLINATIONS, would AVAIL him MOST ABUNDANTLY, BY WAY OF COMPENSATION.

This *Maxim* is abominable, a *Jansenist* would say; but, if I were a *Jesuit*, it would not be difficult for me to shew, that it naturally flows from the Opinion of the *Merit of Works*, and that, throughout, where there is a Price, and even a *supererogatory Satisfaction*, there may be also a *Compensation*; but this is not a Place for Controversy: I return, therefore, to relate the Things which were transacted at this Period.

It is certain the *King* was so very much infected with this horrible Principle, that, by putting the *Lutherans* to Death, and by those cruel Persecutions which he raised against them, he did GOD Service, ¶ and washed away his Sins by shedding their Blood, that he, therefore, always embraced with Joy every Thing which he believed could possibly complete their Destruction. †

Having

Officers of this Court were suspected of favouring them, the *King* went to the *Parliament* on a Day of the *Mercurial*, when they were assembled to deliberate upon the Means to oppose the *Heresy*. *Chalon's Hist. of France, Vol. II. Fo. 161.*

¶ *Joh. xvi. 2.* Yea, the Time cometh, that whosoever killeth you will think that he doeth GOD Service.

† The Persons, who governed the *King*, were, the Cardinal of *Lorraine*, *Diana of Poitiers*, (*Duchess of Valentinois*,) and the *Marshal of St. Andrew*: They gave the *King* to understand, that the best Way to hide from GOD and Man the manifold Sins which he was guilty of, was to destroy, UTTERLY, all the Enemies of the ancient Religion. They prevailed so far upon him, that, from the Beginning of his Reign, he had Nothing more at Heart than to persecute, with the utmost Rigour, the Reformed throughout his Kingdom. *Laval's Hist. Reform. France, Vol. I. Fo. 73.*

Having learned what passed at the *Mercurial*, he was so exceedingly irritated against those who favoured the Cause of the Truth, † that he came himself in Person to

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† There was neither *City*, *Province*, nor *Profession*, where the new Opinions had not got Footing. The *Lawyers*, *Men of Letters*, and even the *Ecclesiastics* themselves, against their own Interest, suffered themselves to be charmed therewith. The frequent Executions only tended to spread them and to enflame them the more: Insomuch that many of the *Parliament* (some from a more tender and merciful Disposition, and others because they had actually imbibed those Principles) were of Opinion, that these too rigorous Punishments ought to be moderated. The *King*, having been informed of this, sent for *Giles le Maistre*, the first *President*, and two others, with the *Solicitor-General*, and commanded them to execute his *Edict of Chateau Briand* with Rigour.

Le Maistre made a Report to the *Parliament* of the *King's* Command. As they reasoned upon this Question, and as the greater Number of Voices was for mitigating the Punishments of the *Protestants*, the Discussion of the Point was far advanced, when the *King*, being advised of these Proceedings (as it was generally believed) by *Le Maistre*, comes into the *Parliament House*, on the Tenth Day of *June*, and commanded them to proceed in the Debate before him. His Presence, however, did not so far intimidate them, but that there were three of them (among others *Anne du Bourg*, who was Counsellor-Clerk) who spake boldly their Judgements upon the principal Points of Religion, and concluded by advising a Council, and that in the mean Time all farther Executions should be stayed. He had Patience to hear all that they had to say unto the last, and afterwards to cause the Whole of their Debates upon this Subject to be read by the *Registerer*. Having thus learned all their Opinions, he gave Orders to arrest *Du Bourg* and *Du Four* upon the Spot, and then sent to take the *President Ransonnet*, and the Counsellors *Paul de Foix* and *Antony Fumée*, all of whom were sent to the *Bastille*. The *President Du Ferrier*, the Counsellors *Viole*, *Du Val*, and *Regnaut*, had met with the like Treatment

the *Parliament*, and brought the Affair of Religion upon the Carpet; and, having heard the Opinion of some of the Counsellors who favoured the Gospel, ¶ he arose from his Seat, and ordered the *Captains of his Guards* to seize *Anne du Bourg* and *Du Four*, as we shall see more fully in the History of *Du Bourg*. He sent to take *Fumée*, *De Foix*, and some others; all whom

ment if they could have found them. Never did this august Body receive so great and so scandalous a Wound. They appointed *Commissaries* to try the Prisoners. But the *tragical Accident*, which happened *three Weeks afterwards*, put a Stop for a little Time to these vehement Persecutions. *Mez. Hist. abreg. de Fran. Part. 2de de Tom. IV. Fo. 719 & 720.*

The King was killed, by the Count of *Montgomery*, in a *Tournament*, which was holden on Account of the Marriage of the King's Daughter. He was wounded by his Lance on the *Thirtieth Day of June*, and died on the *Tenth Day of July* following. *Mez. ibid.*

One of these Days, (the Days of the Sittings of the Court of the *Mercurial*;) the whole *Parliament* being assembled to deliberate what Punishment should be inflicted on the *Sectaries*, the King went thither without any previous Notice; and, as they had commenced their Deliberations before his Arrival, he ordered them to proceed, and speak their Opinions freely. *Chalon's Hist. of France, Vol. II. Fo. 162.*

¶ *Anne du Bourg*, Priest and Counsellor, and *Lewis du Four*, both spoke with great Spirit and Freedom in Favour of the *Sectaries*; blaming the Cruelties with which they were used, and strongly exclaiming against the Irregularities of the Court of Rome and all the *Ecclesiastics* of the Kingdom; and they concluded, that none ought to be condemned, or punished, except those who should be really found guilty of some Crime. The *Presidents*, and principally *Christopher du Harley*, *Peter Segurier*, and *Christopher de Thou*, spoke agreeably to the same Sentiments, but with great Prudence, Moderation, and Respect for the King. *Chalon's Hist. of Fran. Vol. II. Fo. 162. Laval's Hist. Reform. Fran. Vol. I. Fo. 110-116.*

whom he ordered to be sent to the *Bastile*. He ordered, by Proclamation, those to appear, *within three Days*, who had saved themselves by Flight. And, after having thus trodden under Foot the Authority of the *Parliament*, which, until that Time, had ever been sacred, he sent his *Letters Patent* throughout the Kingdom to the *Judges* of the several *Provinces*, whereby he ordered them to destroy the *Lutherans* in every Place within their respective Jurisdictions. He informed them, that, if they should have Need of more Strength for that Purpose, he would give Orders, that there should be *Soldiers* always ready to support them. And he declared to them, that, if they spared or favoured them in any Manner, as he had been informed some of them had formerly done, he would seize them, and make them Examples to others.

The Persecution being thus kindled again in every Part of the Kingdom, and all the *impartial* Judges of the *Parliament* having been imprisoned, dispersed, or intimidated, there was *none left* but *Men of no Conscience* or *Cowards*, who sought Nothing but to appease the *King's Fury* by the Blood of some fresh Martyrs.

NICOLAS BALLON.

Nicolas Ballon, being then in the Hands of those of the great Chamber, became the *first Victim* of this horrible Persecution. He was born at *Bruelbarel*, in *Poitou*, and maintained himself by carrying religious Books from *Geneva* into *France*. This dangerous Trade had already brought him into so great Peril once before, that he had been *condemned* in the Year 1556; first at *Poitiers* and then at *Paris*. They proceeded so far as to carry him to Execution, and he went with a great Deal of Courage, after having made an exceeding good Confession of his Faith. But some of the Reformed, who were his Friends, rescued him out of the Hands of the Executioners, and gave him an Opportunity to flee to *Geneva*. The Danger he had run of losing his Life did not prevent him from

continuing to carry on the same Trade, although a Price was set upon his Head, since his Rescue, by the Enemies of the Gospel, who were well convinced that he was very capable of advancing the *Kingdom of JESUS CHRIST* through his extraordinary Zeal. His Friends endeavoured to persuade him to leave off this Way of Life, by Reason of the extreme Danger he ran in following it. But he told them, that he felt himself inwardly called to confess the *LORD JESUS CHRIST*, and that he was assured he would give him Strength to sustain all the Evils to which he should be exposed.

The Consequence plainly shewed that his Faith and Hope were not visionary; for, being taken up at *Châlons*, with a young Lad, his Servant; and, being carried thence to *Rheims*, and afterwards to *Paris*, he, in every Place, shewed great Courage and a firm Resolution: He was, at length, condemned, by those of the *great Chamber*, from whom there lay no Appeal, to be carried to the Market-Place with a Gag in his Mouth; to be there *strangled, cast into the Fire, and burnt to Ashes*. He constantly refused to discover the Authors of his former Rescue. He persisted in his Confession of Faith; and, after having sustained many Assaults from the *Monks*, he was, at last, carried to the Place of Execution, where the People were determined to prevent *his being strangled*, and where one of the *Officers* wounded him with his Halbert in his Side, that he might die under the greater Pain and Torment. He suffered all these Tortures like a Martyr, and yielded up his Soul to the *LORD*, whose Truth he had so valiantly defended.

This was but a Beginning, and the *King* expected many other Victims to his Fury: He desired chiefly to have some of the *Counsellors*, who were then in Prison, to be put to Death; and, above all, to have *Du Bourg*, for Reasons we shall see in the End, having, doubtless, forgot the Fears which he had after the Execution

ecution of the Country Tailor, ¶ whose History we have herein before related : He swore he would *see him burnt* before his Face, and not only *him*, but all the Rest of the *Counsellors*, and even *all the Lutherans*, in *Paris*, of whom they had given him a *List*. He had also haughtily declared, that *he resolved* to destroy entirely, by *Fire and Sword*, all those who made a Profession of the *Reformed Religion* in his Kingdom. But GOD most plainly manifested how rash are the Designs of this Nature, and that *the Destruction of HIS Church* depends not upon the Power or Will of *Tyrants*, how powerful soever they may otherwise be. He demonstrated, I say, that *it is none but HE*, † *who shall cut off the Spirit of Princes*; *who is terrible to the Kings of the Earth*; ‡ *when they audaciously break out into open Rebellion against HIM*, and set themselves up for *Persecutors of HIS dear Children*; for, when every Thing seemed to have conspired the *entire Ruin of the Protestants*; when the *King*, who was one of their most bitter Enemies, was in the *Flower of his Age*; when he was the *Father of a great many Children*, which appeared to promise the Enjoyment of the Crown in *HIS Family* to the End of Time; when he enjoyed *great Prosperity*, by the Peace which he had concluded with *Spain*; infomuch, that, not having any more Enemies to contend with abroad, he resolved wantonly to exterminate his *best Subjects*, whom he had unjustly, and through Caprice, made the Objects of his Hatred; and, in short, when, for all these Reasons, that, which we call at this Day *Calvinism*, was manifestly drawing towards its End, GOD began to shew his *Judgements upon THIS King*, and continued to pour them out upon *his Family*, in such a Manner as should make *all the Enemies of the Gospel tremble* :

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For

¶ See before, in the first Year of his Reign.

† Ps. lxxvi. 12.

‡ He was cut off within *three Weeks* in the Prime of his
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For *THIS King* (who determined to see our *Martyrs burnt before his Face*, in a few Days, to glut his *Eyes with their Blood*, to satiate his Fury with their Torments, and to rejoice at the Sight of their exquisite Sufferings; and who, for this Purpose, waited for Nothing but the Conclusion of those Sports and Shows which he gave on Account of the Marriages of his *Daughter* and his *Sister*) *lost one of his EYES*, and *his Life*, by a Splinter of a Lance, in running, in a *Tourney*, against the *Count of Montgomery*, ¶ as is well known to every one: And thus he himself went to appear before a *Judge*, much more powerful and terrible than he was, without being allowed a sufficient Time to satisfy his Resentment and his Vengeance against the Martyrs, whom he had already condemned, in his own Mind, to the most cruel Deaths, whereof he had determined to exhibit to the World many more Spectacles. Every one knows, that *HIS Family* is at this Day **TOTALLY EX-TINCT**; that the Reign of his *three Sons* was Nothing but a perpetual Succession of *Disorders* and *Confusion*; and that there was no Quietness in his Kingdom until the *Crown* was transferred to that Family which now sits upon the Throne.

FRANCIS II. — Nevertheless, the Death of *that King*, with the exprefs Marks of *God's Judgements*, which appeared so evidently in it, did not put a Stop to the Persecution on a sudden; although we may truly say it was, in the End, the principal Cause of the

¶ The *King* ordered a *Tournament*, wherein he resolved to break a Lance against *Gabriel de Lorges, Count de Montgomery, Captain of the Guards*. He long refused, and used his utmost Endeavours to be excused, but he was at last obliged to obey the *King*. They therefore ran against each other, and broke their Lances; but a Splinter of *Montgomery's* Lance penetrated the Vizer of the *King's* Helmet, entered through his Eye deep into his Head, and mortally wounded him. *Chalen's Hist. of Fran. Vol. II. Fo. 163.*

the Deliverance of the Church. On the contrary, it seems that the Fury of the Enemies of the Gospel gained new Strength at the Beginning of the Reign of *Francis II.* because the Family of the *Guises* rendered themselves Masters of the Person of *the King*, and of the Government of the State, by Means of their Niece, *Mary of Scotland*, whom they had married to that *Prince*. They published new Edicts, more rigorous than the former, by which they forbade the Assemblies of the Reformed: And they declared, that those who should be found at them *should be burnt, without any other Form of Trial*; that *their Houses should be razed, and their Goods confiscated*; one Moiety whereof should be given to the Informers. They also took many other Measures; and they even renewed, with the greatest Impudence, the ancient Calumnies of which they had before availed themselves to render them odious, by the Means of a *Goldsmith* and a *Journeyman-Painter*, two *Apostates*, whom they had suborned, to make Use of them as *Informers* and *false Witnesses*; insomuch that they had then many more Martyrs at *Paris*; among whom the most considerable were those whose History we are about to relate.

NICOLAS GUENON.

Nicolas Guenon was the first whom they put to Death, in *St. John's Church-Yard*, in this new *King's* Reign. He was the *young Man* who was the Servant of *Nicolas Ballon*, and was taken with him. The People, whom the *Priests* and *Monks* kept continually in their blind Fury against the Reformed, manifested great Joy, as they thereby discovered that the Change of the *King* had not put a Period to the Persecutions, as they at the first apprehended it would have done. They exerted their *usual* Rage in making him die a *lingering* Death, and in increasing the Torment of his Sufferings as much as they possibly could.

MARIN

MARIN MARIE.

These very People rendered their extreme Fury still more memorable, in abusing another Martyr, by *beating him with Staves*, because he refused to take a *Cross* which was offered him, and had thrown it down out of the Priest's Hands. This Martyr's Name was *Marin Marie*, a Native of *St. George*, in the Diocese of *Lizieux*, in *Normandy*. He was arrested in going to *Sens*, with a Parcel of Books which he had brought from *Geneva*, and he was afterwards carried to *Paris*, because he had appealed from the Sentence of Death which had been passed upon him at *Sens*. This Sentence was there confirmed, and he was *burnt alive*, at the Square *Maubert*, with extreme Cruelty : For they first *burnt his Face* with two *Bundles of Straw*, BEFORE they threw him entirely into the Fire ; they burnt also his Books, among which there were many *Bibles* and *New-Testaments*, according to the Tenor of the Decree which had been pronounced against him.

MARGARET LE RICHE.

Margaret le Riche, who was born at *Paris*, was also executed at the same Time. She was the Wife of a *Bookseller*, whose Name was *Antony Ricaut*, and who lived at *Mount Hilary*. The *Bookseller* was a Man who very well knew the *Abuses* of the Church of *ROME*, and he was the first who convinced his Wife of them. But, as he was entirely attached to his worldly Business, and not at all to those Things which regarded his Salvation, he was desirous his Wife, as well as himself, should be content with the Knowledge of these Abuses, and that she should get rid of these superstitious and idolatrous Devotions, without proceeding any farther in the Knowledge and Profession of the Truth. But she was not of such a lukewarm Disposition. On the contrary, as soon as she was convinced of the Errors of that Religion

gion wherein she had been educated, she determined to know the true Way by which she might obtain the Salvation of her Soul ; insomuch that, having been informed of the *Christian Assemblies* which were then holden in the City, she found Means to introduce herself thereto. She improved so much in the Knowledge of the Gospel, that, from that Time, she would go no more to *Mass* ; although her Husband, having resolved to compel her to dissemble, as he did, threatened to carry her there by Force, on *Easter-day*, if she refused to go with him, that they might avoid the Suspicions and the dreadful Consequences of being what were called at that Time *Lutherans*. This Menace caused her, when *Easter-day* came, rather to choose to retire to the House of one of her Christian Friends, than to expose herself to the Violence with which her Husband might treat her ; and, when the Time was elapsed, she returned home to him, although she plainly foresaw she must expect some very harsh Treatment from him. She was no sooner returned to her House than she was arrested, and carried to the Prison of the *Conciergerie* : For, the *Rector* of *St. Hilary* having observed that she had not confessed herself and received the Sacrament at *Easter*, at her Parish-Church, as she used to do, he accused her, and gave her up to be dealt with according to Law. They asked her immediately whether she had been at *Confession*, and received the Sacrament, at *Easter*. She ingenuously confessed, without any Dissimulation, that she had not. She gave an Account of her Faith with much Boldness : Whereupon she was sent, by an Order, to the *Bishop* of *Paris*, or to his *Official*, to see if, by any Means, they could cause her to alter her Opinion. But the *Official*, after repeated Trials, perceiving that he lost his Labour, pronounced Sentence against her, whereby he declared her to be a *Heretic*, and delivered her over to the *secular Power*. Upon this, she was sent back to the *Conciergerie* ; where she was obliged to maintain

maintain several Disputations with the *Doctors* whom they brought to her. She was at length, after she had constantly shewn herself to be immoveable by all the Temptations of the Enemies of her Salvation, condemned to be carried, in a Tumbrel, to the Square *Maubert*, with a Gag in her Mouth, to be there burnt, and to be reduced to Ashes.

When this Sentence had been read to her, she was led away to the Chapel of the *Conciergerie*; where she spent all her Time in singing *Psalms*, and exhorting every one around her, until they put her into the Tumbrel to carry her to the Place of Execution. The Report of her Courage and Firmness had been so great, ever since the first of her Imprisonment, that the Curiosity to see her drew together a vast Multitude of People, in all the Streets through which she passed; but there was Nothing could terrify her. She regarded her Execution as a Triumph; and it was observed, that her Countenance was not in the least altered; that her Eyes were always lifted up towards Heaven; and that the Gag which she had in her Mouth did not disfigure her; but that she preserved the Appearance of a Person who was quite at Ease, and entirely well pleased. As soon as she was come to the Place of Execution, they told her, that, if she would change her Opinion, she should be strangled before she was burnt: But she answered, that her Opinion was so true, and so strongly built upon God's Word, that she would never alter it; and, to convince them that Death was no Terror to her, she began to undress herself. They repeated the same Offer when she was drawn up;* but she always continued immoveable in her Resolution. Thus she rendered her Soul to the LORD, hanging over the Fire in the Midst of the Flames.

One

* *Lorsqu'elle eut été guindée*: When she was drawn up with a Pulley, as Sailors are used to draw up Goods on Ship-board.

One cannot enough admire the Courage and Strength of this godly Woman. She supported all her Afflictions, during the whole Time of her Imprisonment, with an inconceivable Joy: Nothing wearied her Patience; she underwent all her Sufferings with an astonishing Composure of Mind; she incessantly sang *Psalms*; she praised God; she exhorted and comforted the other Women Prisoners, as well as the Martyrs, who quitted the *Conciergerie* to go to Execution, when they passed by her Prison Window; and, far from being disheartened at seeing them in the Hands of the Executioner, she encouraged them the more, in calling to them to rejoice, and to bear patiently the *Reproaches* and *Afflictions* of our LORD JESUS CHRIST. As there was in her Chamber a little Window, opposite to the Window of the Chamber where *Du Bourg* was confined, she encouraged and strengthened him, by Words and Signs, insomuch, that this illustrious Martyr, being one Day pressed to recant, and remembering the good Example and holy Exhortations of that excellent Martyr of the LORD; *A Woman bath taught me my Lesson*, said he, *and she bath shewn me how I ought to behave myself in this Warfare to which I am called*. Thus GOD renders all Things helpful and efficacious to his Servants.

A YOUNG CARPENTER.

A young Carpenter was burnt, some few Days after, by Order of the *great Chamber*; neither would the People suffer him to be strangled; but this Cruelty only served to manifest his Constancy so much the more; for, the Cord which fastened his *Gag* being burnt, he called upon GOD a very long Time, and, at length, he said, O LORD MY GOD, *whom I serve, succour me*. After which he gave up the Ghost to that GOD whom he adored, and whose Truth he had confessed. This Execution was in *St. John's Church-Yard*, about the End of the Month of *August*.

ADRIAN

ADRIAN DAUSSI.

On the twenty-third of *October* following, *Adrian Daussi*, called *Douliancourt*, was executed in the Street called *De Seine*, in the Suburbs of *St. Germain*. He was a *Carrier of mercery Goods*, and, passing through *Clermont* to *Beauvoisis*, and having been found carrying some books and Letters which he brought from *Geneva*, he was arrested, and sent to the *Conciergerie* of the Court of Justice, by the *Lieutenant-Particular*, who contented himself in sending him to the *Parliament*, as soon as he prepared the Proceedings for his Trial, without condemning him; because, probably, he would not charge his Conscience with the Guilt of his Condemnation: Whereupon, the *Parliament* forbade him to do the like for the future. Nevertheless, they proceeded to condemn him to be put to the *Rack*, and to be *racked to the utmost Extremity*, to compel him to discover the Names and Places of Abode of those Persons to whom he was carrying the Letters which had been found upon him, and then to be sent back to *Clermont*, to be there *burnt alive*. But, because Prisoners were sometimes rescued by the Way, who were sent in like Manner from one Place to another, the *Solicitor-General* prayed that he might be burnt at *Paris*: Wherefore, as I said before, he was executed in the Street *De Seine*. God gave him a marvellous Courage at the Time of his Martyrdom; for, although they *burnt him at a slow Fire*, and although they made him endure the Torments he suffered as long as they possibly could, he remained always immovable, and complained no more than if he had not felt any Pain. Thus he finished his Martyrdom, giving *Glory to God* even unto the last Breath.

MARIN ROUSSEAU, GILES LE COURT,
AND PHILIP PARMENTIER.

Three other Martyrs followed him on the Morrow, the twenty-fourth Day of *October*. These were *Marin Rousseau*, a Journeyman Goldsmith, born at *Boutign*
ni,

ni, in *Gastinois*; *Giles le Court*, a Native of *Lions*, one of the Scholars belonging to the College of *Mercy*; and *Philip Parmentier*, a Journeyman Shoemaker, who lived near the Square *Maubert*. The first had been a long Time in Prison, but the two others had been surprized, a little Time before, by a Commissary, when they were met together to pray to God and to sing *Psalms*, having been betrayed by a wicked Wretch, who pretended to be a *Protestant*. They were all three condemned, by the *Lieutenant Criminal* of the *Chatelet*, to be burnt, and their Goods to be confiscated. They appealed from this Sentence to the *Parliament*, and it was there confirmed: Whereupon they were carried to the Square *Maubert*. From the Time their Sentence had been read to them, they began to praise God, to encourage one another, and to exhort one another to persevere, that they might obtain a *Crown of Martyrdom*. Thus they continued to do, and to praise God, as they went to Execution, for they were not gagged. When they saw the Fire kindled, they began to sing, all together, the *Song of Simeon*, to praise God for the Honour he bestowed on them, to call them, in this Manner, home to his Kingdom. The Judges, at the first, thought that *Parmentier* was less resolved than the others; and they were willing he should be strangled before he was cast into the Fire; but observing, afterwards, that his Fortitude was not less than that of his Companions, they ordered him to be burnt alive as well as the Rest; and he continued to sing and praise God in the Fire, when the lower Parts of his Body were consumed.

PETER MILET.

Two Days afterwards, *Peter Milet* was also adorned with the same Crown of Martyrdom in the same Place. He was a *Merchant*, of *Doux*, in the Province of *Champagne*, who had lived a considerable Time near *Dreux*, in the Isle of *France*, and, at length, retired to *Paris*; there to worship God, with his Family,

ly, and to hear his Word. He was very charitable, and a Man fearing God. It was to his House that *Margaret le Riche* retired to spend the *Easter Holidays*, as we have already seen in her History. He was naturally very fearful, wherefore he sent his Family out of *Paris*, when he saw the Persecution rage. Being left there alone to settle his Affairs, he frequently changed the Place of his Abode, to avoid being taken up; but God was pleased to manifest, by this Martyr, that there is no natural Timidity that he is not able to change into an unshaken Courage, when he is pleased to call his Children to bear Witness for him before Men. He was seized by the Serjeants upon a mere Suspicion only; and the *Lieutenant-Criminal*, finding him neither charged with, nor even accused of, any Crime, was about to set him at Liberty, when he received an Order from the *King*, whereby he was forbid to discharge any Prisoner, without having first examined him concerning his Faith. Wherefore, in Obedience to this Order, he was examined; and God strengthened him so powerfully by HIS SPIRIT, that he answered all their Questions with such undaunted Boldness, that, within *seven or eight Days* after he was taken up, he was condemned to *be burnt alive*; and this Sentence having been confirmed in the *Parliament* by the *Chamber of Vacations*, he was carried to the Place of Execution, praising and glorifying God with a loud Voice, for he was *not gagged*. Those who knew him before, and who saw him the Day on which he was *burnt*, declared that they never saw him so chearful and so courageous as he was then. When he was come to the Place of Execution, he kneeled down *three Times*, before all the People, to pray to God. At last, the Executioner put a Rope about his Neck, and told him, *If he would recant, he would strangle him*: But the Martyr answered him, that *he had rather suffer an Hour, and go to Heaven, than ever comply with his Request*. When they had read his Sentence to him, he asked by what Authority they had condemned

demned him? And when they answered him, it was the King's Pleasure, *Let us proceed*, said he; *let us go to God without saying another Word*. Being then suspended in the Air, he began to sing the *Lift Psalm*, and continued to sing it, although the Straw, which they had put under his Arm-pits, had already burnt his Beard and his Hair, and although his Legs were almost consumed: So that, at last, the Cord, by which he was drawn up, being burnt, he fell down into the Body of the Fire, where he expired. During his Imprisonment, he found Means to write a Letter to his Wife, full of Consolation and Edification. Thus God shewed himself wonderful, in the Courage and Perseverance which he gave to this Martyr.

PETER ARONDEAU.

Peter Arondeau, of the Province of *Angoulmois*, was also burnt, in the same City, the 15th Day of *November* following. He was a poor Man, who had this Year retired to *Rochelle*, to frequent the secret Assemblies which were holden there, and to be better instructed in the Fear of God. He was immediately taken up, and condemned by the *Lieutenant-Criminal* of *Rochelle*, at the Solicitation of some Priests, and chiefly of one named *Monroy*; to whom, when he asked him why he did not go to *Mass*, he had very freely spoken his Sentiments concerning it. He had resolved to abide by the Sentence of that Judge; but his Friends solicited him so much, that, to satisfy them, he at length appealed from it to the *Parliament* of *Paris*; whither he was conducted, and where the Sentence which had been given against him was confirmed. Whereupon he was burnt alive at the *Greve*, and he suffered Death with a Courage and Resolution so very extraordinary, that his Example fortified very much the other Prisoners; and even *Anne du Bourg* was very much edified, and confirmed in the Resolution to die, like him, for the Truth of the Gospel. We shall come very soon to
the

the History of that illustrious Martyr ; but Order requires that we should stop a Moment, to relate that of *John Beffroy*, who was burnt, in the Month of *December*, some Days before *Anne du Bourg*.

JOHN BEFFROY.

John Beffroy was a *Locksmith*, who lived in the Street of *La Mortellerie*, a very good Workman, and, moreover, a very honest Man, and one who feared God. His House was always open to the Assemblies of Christians, whatsoever Danger there was in receiving them ; and he had an earnest Desire to grow in the Knowledge of the *Gospel*, but he was grown so deaf, that he could not hear any Thing of the Sermons which were preached ; therefore he commonly had a Lad with him, whom he took to these Meetings, to repeat to him, in his Ear, what was delivered by the *Preacher* : Thus he repaired, as well as he could, this Misfortune. His Faith was daily encreasing, and he was every Day more and more convinced of all the *Papish Superstitions*. This Behaviour drew upon him the Hatred of his Neighbours, who often threatened that they would destroy him : And this Hatred encreased, in Proportion as their Suspicions of *Lutheranism* encreased among them ; first, because he had not baptized his Son, which was lately born to him, in the *Romish Church*, by Reason of the superstitious Ceremonies which they mingle with that Sacrament ; and, secondly, because, on the Day of God's Feast, as they call it, he had not adorned his House with Tapestries, * as others did. At length, as he was at Work upon a Festival, he being at that Time very busy upon a Piece of Work, by Reason of the Tournaments which were holden on Account of the Marriage of the King's Daughter, as we have formerly mentioned ;

* *Corpus Christi* Day. See also, for their superstitious Ceremonies then used, *Laval's Hist. Reform. of France*, Vol. I. Fo. 344.

tioned; the Neighbours, who only waited for a Presence to give a Loose to their Fury, ran in a Croud to his House, as soon as they heard the Sound of this Man's Hammer: They broke into his House, and, after having abused him very much, they delivered him into the Hands of a *Commissary*, who carried him Prisoner to the *Chatelet*, where the *Lieutenant-Criminal* condemned him to be burnt alive, after he had been racked to the greatest Extremity. He appealed from this Sentence to the *Parliament*, where it was, nevertheless, confirmed in its utmost Rigour, as to every Thing which respected his being burnt alive, but he was delivered from the Suffering of the Rack, to which he had been condemned; and, having always remained firm in the Confession of the Truth, he was burnt alive at the Greve; and he testified to his Enemies, by his extraordinary Constancy and Courage, that God is always the Support of those who contend for his Truth.

ANNE DU BOURG.

We are, at length, come to the History of that famous and very illustrious Martyr, *Anne du Bourg*. If I were to recount all the Circumstances of his Trial, there would be sufficient Matter to compose a middling Volume; but, as my Design is to abridge, as much as I can, this History, I shall relate here Nothing but those Facts which appear to me to be the most important, from the Time of his Imprisonment, until he at last obtained, after repeated Combats, the Crown of Martyrdom.*

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* The Commission, given by *Henry II.* to the Judges deputed for the Trial of the five Counsellors detained Prisoners, was renewed by *Francis II.* bearing Date the Fourteenth of July. *Du Bourg* had been already interrogated, and had appealed. *Cardinal Bertrandi*, formerly Keeper of the Seals, in order to gratify the Cardinal of Lorraine,

He was a *Counsellor* of the *Parliament*, between thirty-seven and thirty-eight Years of Age ; one of an

Lorraine, made all the Haste he could to judge of that Appeal from the Sentence of the *Bishop of Paris*, who had declared *du Bourg* a Heretic ; though it had been remonstrated to him, that in Justice or Honour he could not do it, because he had presided in the former Judgement : Nevertheless he confirmed the Bishop's Sentence, saying, in his Defence, that, when he had presided in the former Judgement, it had been in the Capacity of a *Chancellor*, as the Chief-Justice of the Kingdom, but now he did it as *Archbishop of Sens*. *Du Bourg* appealed from this Sentence. Many underhand Dealings were used to oppress him. His two Brothers, who were come to Town to solicit for him, were ordered to depart in THREE Days, and threatened to incur the King's Indignation, and to be deprived of their Offices if they did not obey immediately. *Du Bourg* having been brought back from the *Bastille* to the *Palace-Jail*, the *first President* and those of the *Great-Chamber* were willing to judge of that Appeal, but he offered Exceptions against them, and even against the *First President*, and he required that Counsel should be allowed him. *Cardinal Bertrandi* having Notice of this, in order to have this Appeal speedily determined, and to remove these Exceptions, came to the *Parliament* with *Chancellor Oliver* and several Masters of Requests, who were all at his Devotion. *Du Bourg*, being called in, insisted on his Exceptions, and told *Bertrandi*, that he was surprised to see, that HE, who was his mortal Enemy, his Accuser, and chief Solicitor against him, should sit as HIS JUDGE. To which *Bertrandi* replied, that he was one of his best Friends ; that, nevertheless, since he entertained such a bad Opinion of him, he would willingly abstain from sitting among his Judges.

Chancellor Oliver admitted *du Bourg's* Exceptions, and ordered that he should be allowed Counsel. *Counsellor de Marillac* was named to assist him. He endeavoured to persuade him to recant, but in vain : At last he brought him to consent to let him plead his Cause without interrupting him : Therefore Mr. *de Marillac* set forth the Merit

an honourable Family of *Auvergne*, and Nephew of the *Chancellor of France* of that Name; a very learned Man,

Merit of his Cause, the unprecedented Way of his Client's Imprisonment, and the more unprecedented Way of *Bertrandi's* proceeding against the Prisoner; whereby the Abuses and Nullity of the Sentences, given heretofore against him, were so plain and evident, that they could not avoid beginning again the Trial, and abrogating and making void all the Proceedings, since no Form of Justice had been observed in them. But, instead of concluding for his Appeal, he gave up the Cause, trusting his Client to the *King's* and the *Court's* Mercy, acknowledging that he had much offended against God and holy Mother the Church, provoked the King, and been disobedient to his Bishop; to whom, as well as to the holy Roman Church, he desired to be reconciled. *Du Bourg* opposed such an extraordinary Acknowledgement and Confession; but *de Marillac* winked at the *Presidents*, all of whom desired to save the Prisoner: So, instead of hearkening to what he had to say, and whether he avowed what his Counsel had said in his Behalf, they sent him back immediately to Prison. But, while they were about to send two Deputies of their Body to the King, in order to petition for the Prisoner's Pardon, they received a Note from *du Bourg*, by which he let them know, that he disavowed the Conclusions of his Counsel, and persisted in his Appeal, and in the Confession of Faith which he had made before the King, and was ready to seal it with his Blood, knowing that it was grounded upon the pure Word of God, of whom he begged Pardon, with all Humility for having not interrupted his Counsel, and for having dissembled. The Court gave Advice of this to the King; upon which, Orders were sent them to judge him immediately: So he was declared well judged, and his Appeal was declared wrong. Nevertheless *du Bourg* appealed again to the Archbishop of *Lions*, then Cardinal de *Tournon*.

Thence the Rumour had spread that *du Bourg* had recanted. But, as soon as he heard of this, he sent a Letter to his Brethren, the Members of the Church of *Paris*, by which he gave them a full Account of his Behaviour,

Man, principally in the *Civil Law*, which he had taught for some Time in the University of *Orleans*, and

haviour, beseeching them not to be offended at him, since he was in Hopes that, with the Help of God, he should be stedfast to the last: That, if he had made Use of all the lawful Means to justify his Innocence and maintain his Right, it was not out of Fear of Death, or a Desire of saving his Life, but that he might have a better Opportunity of manifesting his Religion, and for removing all Suspicion of his having run headlong to a premature Death, if he neglected any Thing that might serve for his Justification. The *Cardinal de Tournon* confirmed the Sentence given against him by the *Archbishop of Sens*. Being, therefore, condemned by the three spiritual Judges, he was sent to his *Diocesan*, the *Bishop of Paris*, by whom he was degraded of Priesthood, and delivered to the secular Magistrate. Mr. *de Thou* observes, that, while the Ceremony of the Degradation was performing, Mr. *du Bourg* shewed no Concern at all; contrariwise, he said he was very glad of it; since thenceforward, the Sign of the *apocalypitical* Beast being taken from him, he should have Nothing in common with *Antichrist*. Some *Presidents* and *Counsellors*, devoted to the *Cardinal*, were deputed to put an End to his Trial; though it is an ancient Privilege of the *Parliament*, that none of their Body can be tried, in criminal Matters, but by the full Court, all the Chambers sitting. Wherefore *du Bourg* appealed again from the Judgement of these Delegates; but no Regard was paid to his Appeal. Being assembled for the last Time, and desirous to please the *Cardinal of Lorraine*, they endeavoured to find Something else to aggravate the Prisoner's Guilt; because, they were afraid lest if, at any Time for the future, Inquiries were made about this Trial, they should not be able to answer for the violent and unjust Methods they had made Use of to destroy him: Wherefore, having found upon him some Letters of Consolation, which he had received from his Friends to comfort him under his Distresses, *Bourdin*, the *Attorney-General*, failed not to infer that he was guilty of *High Treason*, and a *Traitor* who kept Correspondence with

and whereof he was a *Professor*. After this he became a *Counsellor* of the *Parliament*, and he conducted himself

with Foreigners, contrary to his Oaths and the *King's* Edicts and Orders, by which all Correspondence with Foreigners, and particularly those of *Geneva*, (whence they falsely supposed these Letters were come,) was expressly forbidden: And, though it was evidently shewn that these Letters had been written by some Ministers and Elders of the Church of *Paris*, and that there was not a Word about State-Affairs, nevertheless they condemned him to Death upon that Pretence; the Execution of which Sentence was entirely left to the *King's* Pleasure, to save his Life, or to keep him in perpetual Captivity. This Sentence was kept secret for some Time.

About the Beginning of *December*, a Letter was directed by Mistake to a Lawyer; by which it appeared, that some of *du Bourg's* Friends intended to rescue him out of Jail. He carried it immediately to the President *St. Andrew*, who ordered him to be kept more strictly, even to put him in the *Iron Cage*, till he had farther Orders from the *Cardinal*, who, being acquainted with this, commanded his Guards to be doubled; insomuch that, if any Body, going by the *Bastille*, stopped a Minute to look upon it, he was immediately clapped Prisoner in it. The Sentence given against *Du Bourg* could not be kept so secret but the Church of *Paris* had some Notice of it. They left no Stone unturned to save so worthy a Man. They petitioned the Queen-Mother; but, having received from her no satisfactory Answer, they sent some Deputies to *Otho Henry*, Count Palatine of the *Rhine* and first Elector of the Empire; who sent immediately an Express to the *King*, to desire his Majesty to save *du Bourg* and to put him into his Hands, because he intended to give him a Place in his University of *Heidelberg*: But the *Cardinal* of *Lorraine* prevented the Effects of this Request: For, fearing lest the Council should be moved to grant it if it came Time enough to their Knowledge, he sent Orders to the *Judges*, Delegates, to give Sentence on the Prisoner, and to take him speedily out of the Way. Accordingly the Prisoner received Sentence of Death:

himself so well in both these Offices, that his greatest Enemies were obliged to confess he was a very skilful

Which having heard without any Alteration in his Countenance, he told his Judges that he forgave them, being persuaded that they had tried him according to their Conscience, though not according to the true Knowledge and Science of God. He said many Things about the Judgement of God. Then, being Something more moved, he ended his Speech with these Words. *Let your Fires be put out, and, having first amended your Lives, let your Minds be converted to GOD, that your Sins may be forgiven and blotted out. Let the Wicked forsake his evil Ways, and the Unrighteous his perverse Thoughts, and let him return to GOD, and HE will be merciful unto him. As for you, O Senators, live long, and prosper, and be always piously mindful of GOD: As for my Part, I go willingly and CHEARFULLY to Death.* Then he was put into a Cart, and carried to the Place of Execution, accompanied by four Hundred Foot and two Hundred Horsemen, well armed, for Fear of his being rescued in the Way. When he was arrived at the Place of *St John*, in the *Greve*, he spoke a little While to the People, telling them that he suffered, not as a Thief, or as guilty of any other Crime, but for the Sake of the Gospel. Then he undressed himself, and, while he went up the Ladder, he was heard several Times uttering this Ejaculation: O LORD, MY GOD, *do not forsake me, lest I should forsake thee!* Having been strangled, his Corpse was cast into a Fire and reduced to Ashes.

Mr. *de Beze* says, that, when his Brothers had had Notice of the Orders the Cardinal had given to the Judges to dispatch his Trial with all Speed, they had bought the *Pope's Bull*, for a Licence to appeal to *Rome*, and they earnestly intreated their Brother to make Use of it; for, it was to express and thunder, that, in Virtue of it, he would be sent to *Rome*, and it would be easy to rescue him upon the Road, but that he was undone if he followed not their Advice. Nevertheless they could not prevail with him. He had such an Abhorrence for Popery, that he repented with all his Heart for the Ways and Means he

ful Gentleman ; that he had also performed his Duty with a good Conscience and with great Probity, and that there was no one could blame his Conduct in any Thing.

We have before seen that he was arrested by the Order of *Henry II.* at the Sitting of the *Mercurial* ; but it is also necessary to know what was the Cause which irritated the *King* so strongly against him, the Knowledge of which, in this Place, is of very great Importance.

When the *King* went to the *Parliament-House*, upon the Information of what was deliberating at the *Mercurial*, he declared immediately that it was his Pleasure they should continue, in his Presence, to debate of the Affair concerning Religion, and those who had not given their Opinions should proceed to declare their Sentiments : Whereupon the *Counsellors*, according to their usual Course, proceeded to give their Advice with the same Freedom as those had done who had spoken before them, until, at last, it came to the Turn of our Martyr. He was much better acquainted with the Truths of the Gospel than the others : He had already made Profession of it for some Time past ; and he had not only frequented the Assemblies of the Reformed, but he had even received the Sacrament of the *Lord's Supper* with them : Therefore, seeing the *King* was come to the *Parliament*, and thinking it a favourable Opportunity to lay before him the *Justice* of the Cause which the Enemies of the Truth oppressed with so much Rage

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and

he had made Use of to save his Life, though innocent and lawful in his Circumstances. *Thuani Hist. Lib. xxiii. P. 699. De Thou's Hist. Books xxii. xxiii. Beza, Hist. eccles. Liv. ii. iii. quoted by Laval, Hist. Reform. of Fra. Vol I. Fo. 175-183.* Although this Note is much too long, yet, as it is so particular, and relates many Circumstances which the Author has omitted, I could not dispense with myself from giving it to the Reader at large.

and Fury, and of which they had given him such bad Impressions, he embraced it with very great Zeal and Courage. In the *first* Place, he gave Thanks to GOD for directing the *King* to come to the *Parliament*, to be present at the Decision of a Matter of so very great Importance. He exhorted him to search into it himself; representing to him, that it was the Cause of our LORD JESUS CHRIST, that Kings are obliged to maintain and defend. He besought him, as well as others had done, to use his utmost Endeavours that a *free Council* should be assembled, to declare the Truth: He shewed him how very dangerous it was to condemn those, who, in the *Midst* of the *Flames*, called upon the Name of JESUS CHRIST; and he spoke, with so much Energy, and so much Boldness, every Thing which GOD put into his Heart on that Occasion, that the *King* arose quite discomposed, and consulted with those of his Train, among whom was the *Cardinal of Lorraine*; who, fearing lest the *King* should be wrought upon by this Discourse, could not retain his Spite and Rage.* As those who accompanied the *Prince* were the capital Enemies of the Gospel, there is no Room to doubt but that the Advice which they gave him led to those Violences which he committed, at the last, in ordering the *Captains* of his *Guards* to seize *Du Bourg*, and another *Counsellor*, named *Du Four*, and to carry them to the *Bastille*. Some have remarked, that *he*, whom he ordered to take *Du Bourg*, was the same *Count* of *Montgomery* whom the *King* compelled, some time after, to break a Lance with him at the *Tournay*, holden on Account of the Weddings whereof

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* *Giles le Maitre*, a Creature of the *Duchess* of *Valennois*, who was *first President*, and the *Lorraine Princes*, the *Duke* of *Guise*, and the *Cardinal* of *Lorraine*, declaimed against the sectaries, and said, the *King* ought to imitate *Philip Augustus*, who caused SIX HUNDRED *Albigenses* to be burnt in ONE DAY. *Chalon's Hist. of Fran. Vol. II. Fo. 162.*

we have spoken before ; and therefore that God was pleased he should die by the same Hand of which he had made Use to arrest *Du Bourg*.† Howsoever that was, it is very certain the Cause of his being seized was *that* which we have now related ; that he was directly carried to the *Bastille* ; and that they at length appointed *Commissaries* to prepare his Trial.

These *Judges*, accompanied by the *Bishop* of *Paris*, and an *Inquisitor* named *Demochares*, went to him to the *Bastille*, in order to examine him. At first he refused to answer them, saying, “ It was one of the “ *Privileges* of the *Parliament*, that, when they were “ accused of any Crime, they were to be tried by the “ *whole* Body of that Court ; and that he ought not “ to be excluded from enjoying *that* Privilege.” Upon his Refusal to answer them, his Enemies obtained an Order from the *King*, whereby he was commanded to answer the Commissioners,‡ upon the

M 4

Penalty

† The *King*, having caused these Opinions to be given in Writing, said, he perceived that what had been told him was true, in Regard to certain *Counsellors* of *Parliament*, who contemned *his* and the *Pope's* Authority : And then, rising, he commanded the *Constable* to seize some of them ; among others, *du Bourg* and *du Four* : And *Gabriel de Montgomery*, who was commissioned for the Purpose, conducted them to the *Bastille*. This Action happened on the Fourth of *June*, the *Parliament* being then assembled at the *Augustines*, because the Palace was preparing for the Marriage of the *Duke of Savoy* with *Margaret*, the *King's* Sister. *Chalon's Hist. of Fr. Vol. II. Fo. 163.*

‡ *Du Bourg*, being questioned by the *Judges* delegated by the *King*, refused to answer ; it being a Privilege of the *Counsellors* of *Parliament* not to reply in any criminal Case, of which they may be accused, but before the Officers of their own Body. But, new Letters being received from the *King*, wherein he was enjoined to reply on Pain of being declared guilty of *High Treason*, he obeyed, having first protested that he did not hereby relinquish his Privilege. *Chalon's Hist. Fran. Vol. II. Fo. 163.*

Penalty of being *attainted* and convicted of *Rebellion*. This was the *first* Piece of *Injustice* they did to him, which was followed by many others, much more considerable.

They began to take his Examination on the 22d Day of *June*, twelve Days after he had been arrested; and, among other Things, they told him, he was charged with having said, before the *King*, that the *Traditions* of the *Church* and the *Ordinances* of *Kings* and *Princes* were not binding upon Mankind; and that we were not obliged to obey them. But he denied the Charge, and said he would refer himself to the Testimony of those who were present and had heard what he had advanced. They then asked him many Questions, concerning the *Authority* of the *Church*, the Number of *Sacraments*, and the *Mafs*; unto all which he answered according to the Analogy of the *Christian* Faith, and the Dictates of his own Conscience. The same Day he was sent for a *second* Time, and was examined again upon the Subject of Religion; and, because, among other Things, they had objected the Authority of the Council of *Constance* against his Opinion of the *Mafs*, he shewed them how little Regard they themselves paid to the Authority of *that* Council; for that it was thereby ordered, a new Council should be assembled every ten Years, to extirpate all *Heresies*, and yet, nevertheless, they blamed him for having, in giving his Opinion, advised a *Council*. They then asked him what was his Judgement as to the Punishing of *Heretics*: If it was his Opinion, that, until a *Council* could be called, every one should follow such Religion as he pleased? If he had conferred with any other *Counselors* or *Presidents* of the *Parliament* concerning his Opinion? If he had made *Confession* and received the *Mafs* at *Easter*? If he had received the *Lord's Supper* in those private Assemblies? What Books, of *Luther*, *Calvin*, or the other Reformers, he had read? and many other Questions of the like Nature: To all which

which he always answered very discreetly and very judiciously. Nevertheless he then denied he had received the *Lord's Supper* at those private Meetings; but he corrected this Answer, the next Day, when they read to him the foregoing Examination. He acknowledged he had greatly offended GOD, in denying, in the Presence of his AWFUL MAJESTY, that he had received from him so great a Blessing. He begged Pardon of GOD for it; and, to testify his Repentance, he confessed, that he had received the *Sacrament*, on *Easter-day*, in the Congregation of the Reformed; and that he should have been very glad if he had not been so long a Time without receiving that great Blessing which GOD tendered to him in that Sacrament.

We must observe here, that, when the *Commissaries*, upon requiring him to answer to the *third* Interrogatory, would have obliged him to lay his Hand upon his Breast, and to swear by his Orders of *Deacon* and *Subdeacon*, which he had taken, *he refused to do it*, although he had done it before, without Doubt through Inadvertency. He said he would swear in the Presence of GOD, which of itself was sufficient; that it was not necessary to use any other Ceremony in an Oath; and that he would not swear by his Orders of *Deacon* and *Subdeacon*; because he had Nothing more than the Name of them, he having never exercised the Offices in the Church which those Names signify. They then asked him many Questions concerning the *Meetings* of the Reformed; of the Places where they met together; what was done and transacted there; whom he knew of such Congregations; and of many other Things of that Kind: To all which he answered according to his usual Prudence; bearing Testimony to the Holiness and Piety of those Exercises which he had frequented; saying, as to the Rest of the Interrogatories, he could not answer them without sinning against GOD, in bringing his Brethren into Trouble. They pressed him very

much upon this Head, as well upon this Interrogatory as the *fourth*; and the *Bishop*, thinking he could remove his Scruples, which he had alledged, as to bringing his Neighbour into Trouble, told him he would give him a Dispensation for so doing, by Virtue of that Power which he had in the Church, and that he would order him to name and point out those whom he knew: But *Du Bourg* shewed him, by his Answer, with a great Deal of Modesty and Humility, that he was not so ignorant to be drawn into so gross a Snare as to believe a MAN could dispense with the Commandment of GOD, whereby GOD orders us TO LOVE OUR NEIGHBOURS AS OURSELVES.

At length, after all these various Examinations, the *Bishop* of *Paris*, who was commissioned as well as the Rest to try *Du Bourg*, condemned him, as a *Heretic*, &c. to be degraded from his Orders.* He appealed from this Sentence, as injurious to the Privileges of the *Parliament*; and, whilst they were determining upon his Appeal, he was sent to the Prison of the *Conciergerie*, where *Margaret le Riche* was then confined, as we have before seen in her History. He excepted against those of that Court whom he suspected to be his Enemies: But it plainly appeared they had determined to destroy him at any Rate; for they would not suffer two of his Brothers, who were then at *Paris* making Interest to save his Life, to remain there any longer; but they made an Order for them to leave the City, within three Days, upon Pain of incurring the King's Displeasure, and of being deprived of their several Posts which they held.

* His (*du Bourg's*) Reply, to all the Articles of Religion proposed to him, was according to the Doctrines of the Sectaries: Whereupon, *Eustachius du Bellai*, Bishop of *Paris*, who was present, declared him a *Heretic*, and ordered him to be delivered to the secular Power for Punishment. *Du Bourg* appealed from this Sentence to the Archbishop of *Sens*. *Gbalon's Hist. of France*, Vol. II. Fo. 163.

held. Nevertheless, the Exceptions which he had made to those of his Judges whom he mistrusted of Partiality having been over-ruled, the Sentence of the *Bishop of Paris* was confirmed; and therefore he was obliged to appeal to the *Archbishop of Sens*, who was his *Ordinary*, and before whom he was presently condemned. He appealed, a *second Time*, from this Sentence, as an Injury done to the *Privileges* of the *Parliament*, where he had the same Success as before, and as he met with afterwards from the *Archbishop of Lyons*, *Primate of France*; and he also appealed from him, for the *third Time*, as a Breach of the *Privilege* of the *Parliament*.

During the Time of all these Appeals, being still in the *Conciergerie*, he found Means to write to the Church of CHRIST, to inform them of the State of his Affairs, and to lay before them his Reasons which had induced him to make so many Appeals; protesting, that it was not to gain Time, nor to prolong his Life, but only that no one might afterwards say that he had acted precipitately, and had taken wrong Measures, or that he had neglected any Thing that might tend towards his Defence; being, on the contrary, so much strengthened by the *Grace of God*, that he wished, and waited even with Joy, for the Hour of his Death.

Thus having, for the third Time, appealed from the Sentence of the Archbishop of *Lyons*, as a Breach of the *Privilege of Parliament*, this last Appeal had the same Success as all the Rest; and, thereupon, he was sent back to the *Bastille*, where he was degraded on the twentieth of *November*. Nothing more now remained to be done but to pass Sentence of Death upon him. This was deferred until the twenty-first Day of the following Month. In the mean Time, he was confined so strictly in the *Bastille*, that they put him sometimes into a *Cage*, where it was impossible for him to have any Manner of Communication with his Friends, because his Enemies were afraid they would form some

Scheme for his Deliverance. He was, moreover, treated so cruelly, that they gave him most frequently Nothing but *Bread and Water*. He suffered all these Evils with an admirable Constancy, praising God, and glorifying him upon his Lute, accompanied with his Voice, singing *Psalms* to his Lute, as often as he possibly could. He also rejected, with much Steadiness, the Advice of those who endeavoured to remove him from his Stedfastness, and who strove to make him depart from his Resolution; in representing to them the Justice of the Cause which he maintained; that it was the Cause of our LORD JESUS CHRIST; and, to convince them how strongly he was persuaded of the Truth of it, he presented a *Petition* to the *Parliament*, wherein he inserted a long Confession of his Faith, very unanswerably proved, chiefly upon the controverted Points, and also upon many Articles of *ecclesiastical* Discipline and *Christian* Polity. He concluded this *Petition*, protesting that this was the Faith, in the which he would live and die; that he had sealed it with his Seal, and he was ready to seal it with his Blood, to maintain and defend the Gospel of the SON OF GOD; adding, that he prayed humbly and earnestly to him, that he would be pleased to open the Eyes of Faith of his *Judges*, that they might know the Truth: And he concluded his *Petition* with the *Lord's-Prayer*.

Some Friends, whom he had among the Counsellors, or Members, of the *Parliament*, and the Counsellors at Law,* having learnt that he had presented this *Petition*, found Means to speak to him, and to persuade him to make another Confession, wherein he should explain his Faith by *ambiguous* Terms, in such a Manner as might satisfy his *Judges* and procure his Liberty.

* The Difference between a *Counsellor* of the *Parliament* and a *Counsellor at Law*, expressed in *French* by the Terms *Conseiller* and *Avocat*, is this: The former is a Member of, and a Judge in, the *Parliament*; the latter is a *Counsellor* who pleads before them.

Liberty. He was overcome, at first, by this pernicious Counsel, and he made a *disguised* Confession. He fed himself, for some Time, with Hopes that he should obtain his Liberty; but a Copy of this Confession having been obtained by the Church of CHRIST, the Reformed, who desired his *everlasting* Salvation more than his *temporal* Deliverance, gave Orders to *Augustine Marlorat*, who was, at that Time, Minister of the Church of CHRIST, at *Paris*, to write to him, and to make him sensible of his Fault. This faithful Servant of GOD, therefore, wrote to him. He represented to him the *Duty* of those whom GOD calls to bear their Testimony to his Truth before the Magistrates. He declared to him the *Threatenings* and *Judgements* of GOD against those who deny or disguise his Truth. He exhorted him to prefer the *Honour* and *Glory* of GOD to his Liberty. He placed before his Eyes his *former Firmness*, and how much it had edified all the Reformed. He declared to him, that the *Eyes* of *all true* Christians were fixed upon him; that he ought to take great Care not to give *Offence* to his weak Brethren, and not to do any Thing, through Fear, that should be contrary to his *first* Confession, lest he should destroy that which he had built up. And he managed all these Arguments in a Manner so moving and so strong, (assuring him, at the same Time, of GOD's Assistance, if he should persevere as he had begun,) that *Du Bourg*, who now felt the first *Remorse of Conscience* for his Fault, from the Time he had received the Letter, was entirely confirmed in the Resolution to repair it; and, after he had begged Pardon of GOD, he immediately drew *another* Petition, whereby he retracted his *last* Confession. He protested he would abide by his *first* Confession of Faith, and prayed that his Cause might be determined upon *that* Confession, which he *now* confirmed.

There remained now not the least Hope of any Person's being able to save him, what Pains soever they

they might take. His Enemies hurried on his Execution with all their Power ; above all, the *Cardinal of Lorraine*, who hated him mortally, and who (seeing that many *Princes* interested themselves to procure him to be set at Liberty, and even that the *Electo-Palatine* requested him, with great Earnestness, of King *Francis II.* to appoint him *Professor* of his University of *Heidelberg*) feared that, if his Death should be delayed, all these Solicitations might at last be attended with Success. Wherefore, on the 21st Day of *December*, after this illustrious Martyr had again protested, before his Judges, that he would live and die in the Faith of the first Confession he had made, his Sentence was announced unto him, and he was condemned to be burnt and consumed to Ashes.

It is observable, that a Part of the Judges, who assisted at his Condemnation, were those of the *Tournelle*, whose Decree had been the Cause of the Debate in the *Mercurial*, and which Decree, of the *Tournelle*, *Du Bourg* and his Companions had so well defended. This shews how far Menaces, Fear, Promises, and Expectations, can turn the Hearts of those whom God leaves to their own Strength. Their Cowardice did not hinder them from admiring the Courage of those whose Virtues they were not able to imitate ; and this appears by what one of these Counsellors said, in speaking of our Martyr : *O how happy is that Man*, said he, *in dying for the Gospel !* Thus *Balaam* wished, formerly, to die the Death of the righteous.* But this Favour is only granted to those who desire also to live the Life of the righteous, and take Part in their Sufferings.

The Sufferings of *Du Bourg* were very great ; but his Courage was still greater, and enabled him to overcome all the Torments to which he was exposed. As soon as his Sentence was pronounced, he gave Thanks to God that he had at length brought him to that Day which he had so much longed for. He begged

* *Numb.* xxiii. 10.

begged him that he would be pleased to forgive his Judges; and then he spoke to them in the most moving Manner, to induce them to protect those harmless and inoffensive People, the Reformed; to be guided by the Rules of the Gospel; and not to suffer themselves to be prejudiced by the Calumnies which the Enemies of the Truth invented every Day. He justified his *Brethren* in Respect of the Rebellions whereof they were unjustly accused; and he shewed that they were the most *faithful* and the most *obedient* Subjects the KING had. He laid before them their Duty, and how they ought to employ the Sword. He spoke Something indirectly against the Cardinal of *Lorraine*, and against the *Authority* he had *usurped*. He shewed his Faith and Trust in the LORD JESUS CHRIST, and in the Promises he hath made in his Word; and, turning himself about to the *Hangman*, he bid him *carry him directly to his Death*.

In speaking of the Torments which they made the Reformed suffer, he took Notice that *some* of his Judges could not refrain from shedding Tears: Wherefore he took Occasion to shew them that those Tears were sufficient Proofs of the *Remorse* of their *Consciences*; and he observed to them, that *in this* the Victory of the *Reformed* was evident, by applying to them the *Proverb*, which says, *The Conqueror dies, and the conquered lament*. In concluding, he exhorted them to repent, and to return unto the LORD, that they might obtain the Remission of their Sins. The last Words which he said to them were, *Cease, cease, your Burnings, and return unto the LORD, in the Amendment of your Lives, that your Sins may be blotted out*. Let the wicked forsake his Way, and the unrighteous Man his Thoughts; and let him return unto the LORD, and he will have Mercy upon him, and to our GOD, for he will abundantly pardon. † *Live, then, and meditate upon this, O ye Senators: — As for me, I am going to my Death.*

He

He was then carried, bound, in a Cart, to the Greve, guarded by four or five hundred armed Men; with a Face which bespoke the utmost Trust and Confidence, and with a settled Countenance. He pulled off his Clothes himself, when he was come to the Place of Execution; and, as they drew him up in the Air, he cried out, many Times, MY GOD, *do not forsake me, lest I also should forsake thee.* He was first hanged and strangled; and, after he had sealed, by his Death, what he had confessed and written and subscribed with his Hand, *his Body was burnt and consumed to Ashes*, according to the Tenor of the Sentence.* The other Counsellors, who were taken at the same Time with him, had not the same Resolution, and therefore they did not obtain the same Crown of Martyrdom.†

ANDREW

* When the King (*Francis II.*) was returned to *Paris*, the Affair was resumed of the two Counsellors of Parliament, who had been imprisoned under the preceding Reign. *Du Bourg* had appealed, from the Sentence of the Bishop of *Paris*, to the Archbishop of *Sens*; who, having also condemned him, he again appealed from him to the Archbishop of *Lyons*, who was then the Cardinal de *Tournon*, and also confirmed the Sentence: Whereupon he was degraded from the Character of Pastor by the Bishop of *Paris*, delivered up to the secular Power, and condemned to Death. This Decree was executed in the Square called the Greve, where he was strangled, and his Body afterwards burnt. He was aged thirty-eight Years; was a Native of *Riom*, in *Auvergne*, and of the same House with *Antony du Bourg*, Counsellor of France, under *Francis I.* *Chalon's Hist. Fran. Vol. II. Fo. 166.* Before the Judges, and at the Place of Execution, he shewed a Calmness and Tranquillity of Soul which seemed to be only the Effect of a firm Belief that he died in a good Cause: And his Punishment, instead of intimidating or discouraging the Protestants, confirmed them in their Errors, and encouraged them to support with Constancy the Persecution. *Du Bourg* perverted a great Number as he was going to the Place of Execution. *Ibid. Fo. 167.*

† They carried the Trials, with an unrelenting Ardor, of all those who were imprisoned on Account of Religion.

ANDREW COIFFIER.

The same Day, viz. the 21st Day of December, the Parliament condemned another Martyr, named
Andrew

ligion. They began with the Counsellors of the Parliament of Paris. *Anne du Bourg*, having for a long Time quibbled, to save his Life, by divers Appeals to the Metropolitan of Sens, then to the Primate of Lyons, (for he was an Ecclesiastic and a Priest,) threw off the Mask, and declared openly, that he professed a Faith contrary to that of the *Romish* Church. They were the Bigots of that Faith who led him into that Resolution: They imagined, that, being a Man of a noble Family, of great Merit, and exalted Virtue, (and particularly as to his Morals,) his Example would make a wonderful Impression, and that the Parliament would never expose him to the Infamy of a public Execution for any Consideration whatsoever. But they deceived themselves. The Animosity of those who prosecuted this Affair drove it to an End; and moreover an Accident happened which hastened his Destruction. He had objected to the President *Sr. Andrew's* being his Judge; and, seeing that, notwithstanding this, he would not absent himself from sitting in the Court at his Trial, he threatened him that God would make him absent himself. Some Days after, it happened that the President, going out of the Court in the Evening, was shot with a Pistol; and it was reported, for a certain Truth, that the First President had run the same Risk. The Perpetrators of the Murder could never be discovered. *Robert Stuart*, being strongly suspected, was taken up. This Incident enraged the Government in such a Manner, that *Du Bourg* was condemned to Death, and, after he was degraded from his holy Orders, he was burnt at the Grève. He went to suffer Death WITH SO MUCH Joy and Appearance of Piety, that his Death, very far from striking Terror, made every one to compassionate him, and inspired many with this Persuasion, that the Faith of a Man of such unblemished Honesty and Learning could not be a bad Faith. He was first strangled, and then burnt. The other Counsellors,
Eustace

Andrew Coiffier, to be burnt, at the Place called Dammartin, where he was taken up, after he had made a Confession of his Faith, both by Word of Mouth and in Writing. The Bailiff of Dammartin was appointed to execute this Order; and the Martyr, having been very cruelly treated by the People of this Place, who were very great Enemies of the Gospel, received the Crown of his Perseverance, in calling upon God, unto the last Moment of his Life.

JOHN JUDET.

John Judet, a Bookseller of Paris, was also burnt about this Time. He had assisted the Church of God at Paris, a very long Time, in giving Notice to the Reformed, of the Time and Place when and where the Assemblies were to be. He shewed his great Patience by the Length and Miseries of his Imprisonment. He was at last delivered from it by a happy Death, which he suffered with great Resignation.

JOHN IZABEAU.

John Izabeau was the last Victim, this Year, at Paris. He was a Joiner, a Native of Bar upon Aube, near Troyes, in Champagne. He was taken up and condemned, first at Tours; but he appealed from this Sentence to the Parliament; where, persevering in his former Confession, he was condemned to be burnt alive,

Eustace de la Porte, Paul de Foix, and Lewis du Faur, were condemned to make divers Recantations, and were suspended from their Offices for some Time. But, when the Heat of the Persecution was abated, the Parliament re established them. Antony Fumée alone was discharged without any Punishment. As to the other Prisoners, who were a very great Number, the repeated Orders of the Court redoubling the Severity of the J. L. es, they very soon after emptied all the Prisons of them: They were ALL burnt or banished. Mex. Hist. abreg. de Fran. Part. III. Tom. 5.

alive, and to be executed in the Church-Yard of *St. John*, on the 30th Day of *December*. And, because his Sentence directed that he should be also burnt in *Effigy* in the Square of the great Market of *Tours*, he was there again burnt, in painted Canvas, after his Death, on the 6th Day of *February* following.

The Cruelties which were exercised, this Year, at *Paris*, have prevented us, until now, from leaving that Place, to take Notice of those that were acted in the other Parts of the Kingdom; but it will not be just to proceed to the next Year, without recording here, in their Order, those who were adorned, this Year, with a Crown of Martyrdom, in the Cities of *Provence*.

A LOCKSMITH OF AGEN.

The first that we meet with is a *Locksmith*, who was born at *Penne*, upon the *Old*, in *Agenois*. He was burnt at *Agen*, after he had been declared to be a *Heretic*, by *Melchir Flavin*, a *Cordelier*, on Account of the Truths which he confessed. Some time before he was carried to Execution, the *Lieutenant*, named *Redon*, asked him if he was thirsty; and, the Martyr answering him that he could drink if any one would give him any Thing to drink, he ordered a Glass of Water to be given him, of which the Martyr drank a little. Upon this the *Lieutenant* asked him if he knew what he had drunk. The *Locksmith* answered, that he believed he had drunk Water. Whereupon this Judge, who most plainly was an ignorant, superstitious, Man, told him, they had given him some *holy Water* to drink, in order to drive the Devil out of him. The Martyr replied, he believed all the Creatures of God were *holy*; but, if he had known it to be *holy Water*, he would not have drunk it, because it had been polluted with *Idolatry*. The *Lieutenant*, hearing this, threw the Rest of the Water, and the Glass, in his Face, with so much Brutality,

talities, that the Martyr was cut with it. The other Judges, being greatly offended at so barbarous an Action, condemned him to pay a Fine of *ten Livres*. Nevertheless the *Locksmith* was executed, and suffered Death with great Resolution, a little before *Easter*.

PETER FEUGERE.

Peter Feugere was also burnt at *Bordeaux*, this same Year. He was a rich *Merchant* of that City, to whom the *Abbot of St. Croix*, named *De Lante*, had said, in feigning himself to be his Friend, that he was suspected to have thrown down a *Stone Cross*, which had been found broken at *St. Severin*, and which had been broken by some *English* Sailors, as has been since proved. *Feugere* then discovered to the *Abbot* his Sentiments upon the *Idolatry of the Cross*, and this *Priest* went directly to betray him to the *President Rossignac*, who sent, the next Day, in the Morning, to take him in his Bed, and who, after he had heard his Confession of Faith, caused him to be burnt alive, in the Afternoon of the same Day, before the Court-house, and gagged him, lest he should complain of the Injustice of so hasty an Execution, and so destitute even of the necessary and common Forms used in such Cases.

ANTONY DE RICHIEND, LORD OF MOUVANS, MASSACRED.

About the End of this Year, a Gentleman named *Antony de Richiend, Lord of Mouvens*,* was very cruelly

* *Antony Richiend, Lord of Mouvens*, went in the Evening to *Draguignan*; but scarce was he got into the Town before he was followed by a Multitude of Boys, who were incited, according to Report, by the *Priests*, who cried after him, A *Lutheran*! Then above three thousand Men joined with the Boys, in order to kill him; so that he was obliged to surrender himself to the Magistrate of the Town, in the King's Name: Yet did he

elly and inhumanly massacred, at *Draguignan* in *Provence*, in Hæred to the Gospel. The History of this *Massacre*, to which the People were incited by the *Priests* of that Place, is one of the most remarkable; but it is not a Part of my Subject, because Massacres of this Kind deserve a particular History, and I only mentioned it that I might pass on to the Martyrdom of *Honorat Auldol*.

HONORAT AULDOL.

Honorat Auldol was taken when that Gentleman, *Antony de Richiend*, was massacred. He was the Master of the *White Horse* of *Castelane*, whom they nicknamed the *Brawler*. He was carried to *Aix*, in the Month of *November*, 1559; and, after having made a good Confession of his Faith, and remaining a Prisoner until the Beginning of the Month of *February*, 1560. he became one of the first Martyrs of the Year 1560. For he was condemned to be burnt alive at the Square of the *Dominican Friars* of that City. He suffered this Death with a Firmness which was admired by all those who were Witnesses of it, and

not escape the Mob's Fury; which, being moved by a blind Madness, took him by Force from the Magistrate's Hands, and inhumanly murdered him. They then ripped open his Belly, and dragged his Bowels along the Streets, which they afterwards threw into a common Sewer. They carried his Heart and Liver upon a Pole, in a brutish Triumph, and threw them afterwards to the Dogs, who shewed more Humanity than their Masters, for they would not eat them; which provoked them to such a Degree, that they ran after the Dogs, crying, *Why, are you as much Lutherans as Mouvens?* and killed them. *Thuani Hist. Lib. xxxiii. P. 769. quoted by Laval.* The Murderers having salted the Corpse of the deceased, by the Deputy's Orders, it was carried to *Aix*, and put into the Jail there, to be tried; for they intended to CONFISCATE HIS ESTATE. *Laval, Hist. Reform. Fran. Vol. I. Fo. 301, 302.*

and chiefly by those who had formerly known him. As they carried him to the Place of Execution, he received a *Blow with a Stone*, which struck him so forcibly, that it *beat the Gag out of his Mouth*; but his Meekness was so great, that he said Nothing else, to him who struck him so cruelly, but, *GOD forgive thee for it*. After having suffered many other Cruelties, he rendered his Soul to the LORD.

DE MARNE, RENE PREUD'HOMME, AND JOHN PICAUT.

This same Year *three Men* were executed at *An-gers*, upon a Pretence that they had carried Arms on the Day that *the Estates* of the *Province* were assembled. But it was very plain they were executed only on Account of Religion; because at the same Time they compelled a Woman to make a *public Confession* upon the Subject of Religion, whom they then *banned*. The *first* of these three Martyrs was a Gentleman named *De Marne*, Lord of *Pruniers*, who was beheaded. And, as to the two others, one of them was an Officer,* whose Name was *René Preud'homme*; and the other was a *Wheelwright*, named *John Picaut*.

TWO MINISTERS OF VALENCE, MARQUET, AN ATTORNEY, THE LORD OF THE MANOR OF SOYON, AND BLANCHIER.

They imprisoned a great Number of Persons, this Year, on Account of Religion, at *Valence*, in *Dauphiny*: Among whom were the two Ministers of the Church; an Attorney, whose Name was *Marquet*; and *two* others; one of whom was *the Lord of the Manor* † of *Soyon*, and the Name of the other was *Blanchier*.

* An Officer of the Law, like to our Sheriff's Officers or Bailiffs.

† *Chatelain de Soyon*. A *Castellan* was one who had built a *Castle*, and had a certain District of Land around it, resembling our *Lords of Manors*.

Blanchier. They all died intrepidly for the Gospel. The *Ministers* were carried, gagged, to the Place of Execution, lest they should speak to and exhort the People.

—ROBERTE AND MATTHEW REBOURS.

Those who had caused this Execution at *Valence* went directly to *Romans*, where they hanged two Men, one of whom was called *Roberté*, and the other *Matthew Rebours*. †

ELIAS

† While the President *Truchon* sat upon the Trial of the *Valencian* Prisoners, *Monlue*, Bishop of the Place, pitying the Fate of his Citizens, obtained Letters of Pardon from the *King* for the Prisoners: But, before they had been recorded in the *Parliament*, the Judges had caused two Ministers to be beheaded, and *Margiat*, Lord of the Manor of *Blanchiere*, and three other of the chief Citizens, to be hanged. The two Ministers, by the Advice of *D'Aubepin*, were gagged, when they were led to the Place of Execution, to hinder them from speaking to the People. When these Judges had done at *Valence*, they came to *Romans*; where they condemned two Men to be hanged; namely, *Roberté*, for having lodged the Minister, and *Matthew Rebours*, for having guarded the Church-door with a Sword and a Cross bow. *D'Aubepin* is said to have died in a terrible Manner. He fell into such a Melancholy, that he took no Care of himself; whereby he became such a Sloven, that Lice swarmed from the Pores of his Body, in such an Abundance, that he could not get rid of them: So that, despairing of God's Mercy, and Life being lothesome to him, he resolved to starve himself. Some of his Acquaintance, pitying his sad Condition, undertook to force him to take some Nourishment; and, to that End, they tied his Hands behind his Back, and kept his Mouth open with a Stick, while they fed him; but he died with the Gag in his Mouth; which was looked upon, by the very Papists, as a heavy Judgement of God upon him, who had been the Author and Adviser of treating, in such a Manner,
the

ELIAS BOSQUET.

At the same Time, the Count *De Villars*, whom the Cardinal of *Lorraine* had chosen to persecute the Reformed in the *Lower Languedoc*, caused to be hanged, over-against the Church of *Aigues Mortes*, *Elias Bosquet*, a Native of *Perigord*, and who had been formerly the Minister of the Church at that Place, because he always continued stedfast in the Belief of that Doctrine which he had taught to others. They obliged his Wife and Children to assist at his Execution, and his Body was left hanging during four Days, exposed to all the Insults of his Enemies.*

All the Executions this Year, under the Reign of *Francis II.* were full of Tumult, because the Government was entirely in the Hands of the Family of the *Guises*, who were always the most violent Enemies of the Protestants. They scarcely observed any Formality in putting them to Death, which is the Reason we can obtain but very little Knowledge of the Martyrs of this Year, although there was a great Number of them executed in it.

The Close of this Year saw no other Change in the Kingdom. *Francis II.* died, in Spite of the Vow he had made to exterminate the Reformed, if he had recovered his Health; and in Spite of the *Pilgrimages*, *Processions*, and the other *superstitious Devotions*, which

the two Ministers of *Valence*. *Laval's Hist. Reform. of Fran. Vol. I. Fo. 285, 286.*

* *Villars* took *M. Du Bosquet*, Minister, with several of the chief Members of his Church, and pillaged their Goods, as if the Place had been taken by Storm. *M. Du Bosquet*, who was about sixty Years of Age, being stedfast in the Faith, was condemned to be hanged, and was executed, before the Church of *Aigues Mortes*, the fourteenth of *November*; his Wife and Children being forced to be present at his Execution. His Corpse remained hanging for four Days, exposed to all Manner of Insults. *Laval's Hist. Reform. of Fran. Vol. I. Fo. 367.*

which the *Guises* made and ordered, to purchase of all the *Saints* the Recovery of the *King's* Health; whose Death diminished much of their Power, and, in many Parts of the Kingdom, changed the Condition of the Reformed. They then found powerful Protectors, who extinguished the Fires almost in every Part of the Kingdom; but who could not, nevertheless, prevent the Cruelties which were committed in many Places, by Massacres and general Persecutions; and particularly in the Reign of *Charles IX.* These Persecutions and Massacres would require a separate History: Therefore I shall pursue that of the *French Martyrs* by the Death of three Ministers, who were put to Death in divers Manners, and in divers Places; the two former in the Year 1564, and the latter in the Year 1567. They deserve to be placed among the Number of *Martyrs*, because they preached the Gospel, and sealed the Testimony of its Truth with their Blood.

JOHN MUTTONIS.

1564. — *John Muttonis*, a Native of *Provence*, a Minister of the Gospel, was taken and hanged, without any Form of Law, between *Ville Neuve* and *Bagnols*, by Order of the Governor of *Languedoc*, on the 14th Day of *February*, 1564. It was thought this was done at the Instigation of some Ladies of *Avignon*, who had a great Deal of Power over the Governor, and who hated this Minister, because, in preaching up a Reformation of Manners, as well as a Reformation of Doctrine, he reproved those Vices to which they were the most addicted. Thus this Servant of the LORD JESUS CHRIST concluded his Life in a like Manner as did *John the Baptist*.

JOHN DE MADOC.

John de Madoc, of *Languedoc*, was strangled, this same Year, in a very retired Part of a Wood, in *Lorraine*, by one of the most infamous Tricks that can be
N imagined.

imagined. He was a *Minister*, who had been sent from *Geneva*, to gather together the *Church* of *St. Nicolas de Port*, which had been dispersed, for some Years past, by Persecution. As his Church was not numerous, and even the greatest Part of the Reformed who composed it were absent, he resolved to visit a Gentleman, who had formed a Resolution, for some little Time past, to become a Member of the *Church of God*, he having had some Knowledge of the Truth. In going to him, he passed through *Viller*, where he was discovered and arrested by the *Provost*. He sent many Persons to examine him; against whom *Madoc* disputed concerning Religion, and unto whom he made a Confession of his Faith. At length the *Solicitor-General* of the *Duke of Lorraine* came, with two Archers of the *Marshalsea*.* He sent for all the *Protestants* of the Town; to whom *Madoc* spoke, as they passed by, and encouraged them. This Agent of the *Duke* told them, he had Orders from the *Duke* his Master, that, if they would not live according to the Rules of the Church of *Rome*, they must depart from his Country in *six Weeks*, upon the Penalty of being hanged; and that the *Minister*, who had been taken, was condemned also to depart in *three Days*, under the like Penalty. In Fact, he pretended to have no other Punishment to inflict upon *Madoc*: But, when this Minister quitted the Town, the *Provost*, feigning to go with him by Way of *Escort*, accompanied him until he came to a Hill, where another *Provost* waited for him, with his Archers and a Hangman. They seized him as soon as the first *Provost* left him. They carried him into a Wood; and they learnt afterwards, by one of the Horsemen who was present at the Execution, that, after he had prayed, he was strangled at the Foot of a Tree,

* Archers of the *Marshalsea* are Horsemen belonging to the *Provost-Marshal*, whose Office it is to take up Thieves and Highwaymen.

Tree, and then cast into a Bush, the thickest they could meet with. His Body was at length found by the Reformed, who went in Search of him. This Transaction having made a great Noise, even in foreign Countries, many Complaints were made to the Duke, by Ambassadors sent for that very Purpose; but he never made any Satisfaction, either to the Widow or to any others who interested themselves on her Behalf.

MARTIN TACHARD.

1567. — *Martin Tachard* also ought to be placed among the Number of the true Martyrs of JESUS CHRIST. He was a Minister, born at *Montauban*; who, all his Days, had taken great Care of the Churches whereof God had committed to him the Government. He was at length taken, at a Place called *Cabanes*, on the 25th Day of *May*, in the Year 1567: And, having then about him some *Memorandums*, relating to the Discipline of his Church, and of some others in the Neighbourhood, he was, some time after, carried Prisoner to the *Conciergerie* of *Thoulouse*. He was there examined, the 8th Day of *June* following; and, in every Thing, he confessed the Truth he had taught, as it is contained in the holy Scriptures. He presented many Petitions, objecting against those Members of the Parliament whom he suspected of Partiality, through the Hatred which they had always shewn to the *Protestants*; but they were all in vain. He was placed upon the Prisoner's Stool, to take his Trial, on the 5th Day of *July* following; and, after having offered up an ardent Prayer, he answered, with much Wisdom and Prudence, and at the same Time with much Resolution and Firmness, as well to the Accusations which they brought against him, as to those Things which regarded his Faith. At last he was condemned to be carried, in a Tumbrel, through the usual Streets and Cross-ways, unto the Square *St. George*, there

to be *hanged and strangled*; and his *Goods* were declared to be *confiscated* to the *King*, by Reason of the Writings wherewith he had been seized, and of a false Accusation of being guilty of promoting a Conspiracy, of a Sedition, and of an Infringement of the *King's Edicts*.

When this Sentence was announced to him, he began to sing the CXXIId. *Psalm*, in *Latin*: *Lætatus sum in iis quæ dicta sunt mihi*; which, in our Translation, begins, *I was glad when they said unto me, Let us go into the House of the LORD*: Because he was forbidden to sing in *French* in the *Prison*. Then he protested that he was innocent of the *Conspiracies* and *Seditions* with which he was falsely charged by this Decree. He comforted all those who were around him and shewed any Sorrow by Reason of the Estate whereto they saw him reduced. When he was about to go to Execution, he besought his *Judges* that they would be pleased to order his Fetters to be taken off from his Feet: But this Favour was denied him. The People of *Thoulouse*, who for a long Time have been some of the most superstitious People in the Kingdom, insulted him very much as they were carrying him to Execution; whilst the *Judges*, who attended him, gave themselves not the least Trouble to prevent it. When he was come to the Place of Execution, he mounted boldly on the Scaffold, and repeated the *Lord's Prayer*, and the *Apostles Creed*, unto the Words, *and from thence he shall come to judge the quick and the dead*: For then the Hangman turned him off, and finished the Execution of this faithful Servant of *JESUS CHRIST*.

We ought to place him among the Number of *real Martyrs*: For, although the Enemies of the Truth, who condemned him, have endeavoured to cover their Injustice and their Cruelty with the Pretence of the *Conspiracies* and *Seditions* wherewith they falsely accused him, yet we ought not to deny him this Honour. What these *unjust Judges* called *Seditions*,
Conspiracies,

Conspiracies, Enterprises, and Infringements of the King's *Edicts*, were Nothing more than those *Instructions, Consolations, Care, and the whole Duty*, which this faithful Minister of JESUS CHRIST had rendered to the Churches which he served. If it depended upon Nothing more than to give odious Names to the most pious Actions, Calumny would always triumph over Innocence, and we should never have a true and real Martyr : For there is not one whom they have not accused of *Sedition* ; for this only Reason, because they would not follow the *Errors*, nor partake of the *Abominations*, of those IDOLATERS. No one can seek and procure the Advancement of the *Kingdom* of GOD without infringing the *Edicts* which oppose it. When the Laws of *Princes* are just, or indifferent, we are bound to submit ourselves entirely to their Will : But, when they are directly opposite to the *Glory* of GOD, and forbid us to perform *that* Duty which we owe to him, Disobedience is a Virtue, which we cannot censure, without being as great Cowards as lukewarm Professors, or as cruel as our Persecutors : And, in that Case, all the Reformed may say, with *St. Peter* and *St. John*, *Whether it be right, in the Sight of GOD, to hearken unto you, more than unto GOD, judge ye.**

This incontestable Truth proves, that the Reformed, whom they treat at this Day as *Highwaymen*, and whom they murder with a *languishing* Death upon the *Wheel* with so much Inhumanity, deserve also to have a Place in our *Martyrology* ; since they cannot charge them with any Thing, but with having done their Duty, in *preaching*, or in *supporting those who preached*, upon the Ruins of their own Churches, and who sought Nothing more than to render unto GOD that Duty publicly which was due unto him : Therefore, without the least Doubt, I place in the Rank of our Martyrs the Minister of *Soyon*, and the

Rest of the *Protestants* whom they have put to Death, lately, upon this Account, with a Cruelty which would surprise me, if I had not before my Eyes the Examples of those whose Histories I am writing. The Histories of those faithful Martyrs are not proper for this Place: But, if I should be able to procure the Memoirs necessary for such a Work, and they should continue the Barbarities they have now again begun, I hope GOD will assist me to write the History of those who at this Day shall have laid down their Lives for the *Glory* of our LORD JESUS CHRIST.

PETER HAMON.

1568. — This Age had yet some who experienced the Cruelty of the Enemies of the Truth. *Peter Hamon* is the first, whose History the Order of Time demands we should place here. He was a capital *Writing-Master*, very skilful, who had taught King *Charles IX.* and whom, upon that Account, he had made his *Privy Secretary*. He had those who envied him, even among the *great Lords* of the Court, who caused him to be arrested, in his own House, in the Suburbs of *St. Germain*s. He was sent, with many others, to the Prison of the *Conciergerie*, although he had the *King's Protection* for his Person; who, during his Imprisonment, wrote several Letters from *Mets*, where he then was, in his Favour, but *without Effect*. His Enemies, who had determined to destroy him at all Events, pretended to have found in his Chamber some Papers which were injurious to the *King*, in order that they might condemn him as one guilty of *High-Treason*. But the Proceeding itself, which they carried on against him, demonstrated his Innocence and their Injustice; insomuch that, to avoid being convicted thereby, they *burnt*, in his Presence, all that Proceeding, as well as the Papers which they pretended to have found in his Chamber. After which they *hanged* him, to the great Grief of all honest Men who knew him, and who plainly perceived.

ceived they only put him to Death in Hatred to that Religion which he professed.

When he was at the Place where he was to suffer, he said aloud, to those who assisted at his Execution, that, if any of them should hereafter be at Court, he most earnestly besought them to bear him Witness, that he died in the true Knowledge and in the pure Confession of the *Christian* Religion, and a faithful Servant of the *King* his Master. He then threw his *Handkerchief* among the Croud, to the End that this Action might excite the Curiosity of those who saw it to inform themselves of what he had said. After he had again sung some *Psalms*, as he had done before when he came out of the Prison, he was executed, and gave up his Soul to God, like a true Martyr.

NICOLAS CROQUET, PHILIP DE GASTINES, AND RICHARD DE GASTINES, HIS SON.

1569. — Here are *three* more who laid down their Lives for the Testimony of the Truth, on the last Day of *June*, in the Year 1569. These were *Nicolas Croquet*, *Philip de Gastines*, and *Richard de Gastines*, his Son. The first of them had dwelt a long Time at *Geneva*, and had been very well instructed there in the Doctrines of the Gospel. The two others also were well acquainted with the Truth; and they were all three much esteemed for their Probity and holy Lives. They were some considerable Time in the Prison of the *Conciergerie*, after which the Parliament ordered them to be hanged and strangled, because, said the Sentence, of the *Contraventions*, *Preachings*, *Assemblies*, and *Sacraments*, by them made and celebrated in the House of the aforesaid *De Gastines*. The same Decree ordered, That the two *De Gastines* should be condemned to pay a Fine of two thousand *Livres*, to be distributed among divers *Convents* of *Monks*, *Friers*, or *Nuns*, and some *Hospitals*; that their House should be pulled down

to the Ground, the Materials sold, and the Money, arising by the Sale thereof, should be expended in setting up a *Stone Cross* on the Place where the House stood, on the Top whereof should be engraved, on a *Copper-plate*, the Causes why the House was destroyed. Croquet was also condemned to pay a Fine of *two thousand Livres*, which was to be distributed in the same Manner. The Remainder of their Estates was to be confiscated, except *six hundred Livres per Annum*, which were reserved for their *Wives* and *Children*, which they left behind them. But the *most ridiculous* Part of this *Decree* was, that, in the *unjust* Application which they made of these Martyrs Effects, they allotted *two thousand Livres* to found a *Mass*, to be sung every *Thursday*, for ever, in the Church of *St. Opportune*, in *Commemoration*, says the Order, of the Souls of the *aforesaid Croquet and the two De Gastines*. So that these *Masses* were founded for Persons who detested their Principles, and who rather chose to suffer Death, than to approve of the *Errors* and *Idolatry*, to the which they were so strongly attached. When they were executed, their Bodies were carried to the *Gibbet* of *Montfaucon*, to be there exposed to View, according to the Directions of the Decree.

Although there have been since many other *Protestants*, in the troublesome Times of the Kingdom, who were massacred or executed with the utmost Barbarity, in Hatred of the Gospel, I think their Histories are not proper to be inserted here, because we cannot say they were put to Death in cold Blood, and for the sole Cause of Religion; therefore I shall conclude with adding here one Martyr more, whose History our Enemies themselves have taught us, and whom I have, for that Reason, placed the last of all, although, according to their Account, he was burnt in the Year 1545, in the Reign of *Francis I.* I shall add a few Observations on those Places which stand in Need of them, and, as to the Rest of the History, I shall follow

low the Account given by the Author referred to in the Note.*

STEPHEN DOLET.

FRANCIS I. 1545. — *Stephen Dolet*, who was born at *Orleans*, and was a *Printer* and a *Bookseller* first at *Lions* and afterwards at *Paris*, was this illustrious Martyr. He was a learned Man, and he composed the Works he printed. “ *He disputed upon adulterated Opinions, and gave great Offence,*” says the Author from whom this Account is taken; the Meaning whereof, when read in the Book of a *Priest*, is, that he taught the Truth, and followed the Reformation, as well in his Manners as in his Doctrine; for we have already seen, by many Examples, that the pious Reprimands of the Reformed of those Days always gave Offence to the Wicked and to the Idolatrous. “ *Who, by Sentence of the Parliament, was strangled and then burnt at Paris, in the Square Maubert, on the third Day of August, in the Year 1545, upon the Rumour of, and as, a Lutheran.*” This needs no Comment. They at that Time jumbled all the Reformed together under the general Name of *Lutherans*, as we have often had Occasion to remark.

“ *When*

* The Author, in his Preface to the *French Edition*, says, “ The History of this Martyr is taken from the “ *Anti-Martyrology*, written by *James Severt*, a Doctor in “ *Divinity*. The Work was authorized by a particular “ Power from the Pope, and seven Cardinals, Inquisitors- “ General, appointed by the Court of Rome, printed at “ *Lions*, in the Year 1622, and dedicated to King “ *Lewis XIII*. Although this Book was written to falsify the *French Martyrology*, and to brand the Martyrs “ with *Heresy*; yet, unhappily for the Author and his “ Party, it has agreed in, and thereby confirmed, the “ Facts which we assert; and consequently hath destroyed that Cause which it professedly undertook to “ defend.”

“ *When Dolet sermonized near the Flames, he prepared to preach abundantly, and he imagined that the Populace, who surrounded him, lamented or grieved for his Death; whereupon he composed and pronounced this Latin Verse:*

“ *Non Dolet ipse dolet, sed pia turba dolet.**

“ *Whereupon, in an Instant, he was wisely answered, on the contrary, by the Lieutenant-Criminal, as he sat on Horseback;*

“ *Non pia turba dolet, sed Dolet ipse dolet.”†*

This clearly shews that this Martyr, at his Execution, exhorted the People, and that they were greatly moved by what he said to them. The *Latin Verse*, which he spoke *extempore*, also shews his wonderful Courage and Resolution; since he manifested thereby that he was not sorry nor afraid to die. And the Answer of the *Lieutenant* cannot be esteemed a just *Repartee*, since it was impossible for him to penetrate into the true Sentiments of the Martyr; who, without all Doubt, on this Occasion, is rather to be believed than his Enemy. It is much to be wished that we had this History from some good Authority; but yet it appears, even from this Relation of it by our Enemies, that God gave then, to this his Servant, that Firmness and Perseverance which he usually blesses all his Martyrs with.

And now, my dear Brethren, you here see *The History of the Martyrs of our Nation*; who, at the Time of the *Reformation*, suffered courageously those Pains whereto God, for his own Glory, called them. Some of our Brethren have already ‡ had a sorrowful Experience of the Evils which I foresaw from the Time

* That is, “ *Dolet himself grieves not; the pious People grieve.*”

† In *English* thus: “ *The pious Croud grieves not; but Dolet grieves alone.*”

‡ This abridged History was printed in the Year 1684.

Time I began this Work ; and the Accounts which we hear every Day are without Doubt very afflicting. May GOD deliver us from those Evils which they do unto us, and are preparing for us, and restrain the Fury of those who seek Nothing but our Destruction. In the mean-time let us make the utmost Advantage we possibly can of the wonderful Examples of Faith and Patience which our Fathers have left us, that we may prove ourselves to be the Plants which they have watered with their Blood. Let us imitate their *Zeal*, their *Courage*, their *Patience*, their *Perseverance*, and their *absolute* Resignation to the Will of GOD. Let us regard their *Manners*, their *Simplicity*, their *Candor*, their *Love*, their *Meekness*, and all their other Virtues, as those Models whereby we should regulate our Conduct for the future : For it is most certain that we are so little influenced by them, that we never can be known by those glorious Marks. Let us beg of GOD to endue us with their Faith, and all those other Graces whereby he supported them in the sharpest and most terrible Trials. And let us be persuaded that, with these holy Desires, we shall infallibly obtain them ; and that he will enable us to endure all the fiery Trials whereto we shall be called, and to triumph over all the Barbarities of our Persecutors.

Let us strengthen ourselves in the LORD, and take Courage. Let us trust in the living GOD. He will come in his due Time to deliver his Church ; for he is *eternally* that *good* and *gracious* GOD who hath protected it from the Beginning of the World. He is *from everlasting*. HE is OUR GOD. HE is OUR HOLY ONE. *Most certainly we shall not die,** most certainly we shall not be destroyed, whatever Evils they do unto us, or threaten to bring upon us ; for HE will preserve US ETERNALLY, according to his Word. Amen : So be it. I am, most heartily, &c. &c.

* Hab. i. 12.